



NYAMBURA MWAGIRU

AN INQUIRY INTO THE NATURE OF EFFECTIVE DIALOGUE AND
DISCOURSE FOR PEACEBUILDING THROUGH LEADERSHIP

Thesis Presented for the Degree of

DOCTOR OF PHILOSOPHY

in

Business Administration

Graduate School of Business (GSB)

UNIVERSITY OF CAPE TOWN

February 2015

Research Supervisor

Professor Kurt April

UCT Graduate School of Business

The copyright of this thesis vests in the author. No quotation from it or information derived from it is to be published without full acknowledgement of the source. The thesis is to be used for private study or non-commercial research purposes only.

Published by the University of Cape Town (UCT) in terms of the non-exclusive license granted to UCT by the author.

Declaration

This Research Thesis is presented in fulfilment of requirements for the Degree of Doctor of Philosophy in Business Administration.

I declare that the thesis for the degree of Doctor of Philosophy at the University of Cape Town, hereby submitted, has not been previously submitted for a degree at this or any other university, that it is my own work in design and execution, and that all the materials contained herein have been duly acknowledged.

Signed by candidate

Signature removed

Nyambura Mwagiru
February 2015
Cape Town
South Africa

Acknowledgements

My humble and profound thanks go first and foremost, to my Family through whom I am strengthened and sustained. The thesis is presented in honour of my Mother, Dr. Wanjiku Muiruri-Mwagiru, for her enduring support through the doctoral project, for her patient ear, and visionary insights, her wisdom, and companionship; to my closest friends, confidants and sisters, Njeri Mwagiru and Wangari Mwagiru, for their unyielding trust and belief in my choices, and to the loving and eternal memory of my Father, George Patrick Mwagiru, (11th April 1946 – 19th January 2010), who always insisted on being awake to, and aware of every moment, and that life should be approached with calm ease, as well as measured intelligence. He continues to be my anchor during the new and unexpected moments.

My sincere appreciation to the University of Cape Town, Graduate School of Business, Faculty of Commerce, and the UCT Post-Graduate Funding Office (PGFO), for research funding support during the course of the programme. This provided support for travel both within South Africa and to Kenya, to undertake field research at critical phases of the research undertaking. A note of thanks goes also, to all the respondents and participants in both regions, who availed themselves during critical transitional periods in both country contexts. The research was enriched by each input, and hopes to do justice to the importance of building and instilling the principles of peace for the present and future.

Finally, I acknowledge, and convey my utmost gratitude to Professor Kurt April, Doctoral Research Supervisor for his continued support, guidance, signposting, and unceasing faith, at each phase of the research.

Abstract

Nyambura Mwagiru
An Inquiry into the Nature of Effective Dialogue and Discourse for Peacebuilding
through Leadership
February 2015

“The real voyage of discovery consists not in seeking new lands but seeing with new eyes.”
Marcel Proust

The research study and findings presented in this work underscore the necessity to design and develop effective strategies for inter-paradigm dialogue and discourse for peacebuilding. The study argues that adoption and application of appropriate dialogue strategies impact and engender the nurturing and emergence of a culture of leadership that can foster sustainable peace. Dialogue and discourse processes are considered as being intricately connected to processes of conflict transformation and resolution, and linkages of dialogue, peacebuilding and leadership are mirrored in macro- and micro- spaces of engagement, namely, much contested cultural, political and economic spaces in which myriad and diverse perspectives reside.

The potential for peace, it is argued, substantially lies in the formulation and design of contextually-relevant frameworks for equitable and sustainable socio-economic development, and macro-micro intersections play themselves out in the dialogue field within which societies and individuals can seek and strive to anticipate, accommodate, attain and enact their life wisdoms into peaceful systems of co-existence. This view also speaks to the issue of how consensual and sustainable global and regional collaborative enterprise requires the parallel accompaniment of well-configured partnerships in support of cultural responsiveness and social cohesion.

Through discussion of appropriate methodologies of dialogue and discourse, the identification and statement of objectives for this study, as well as the design, elaboration and configuration of its research framework, aimed to contribute towards furthering debate surrounding the integration of prevailing theoretical approaches, in order to gain a better understanding of the linkages and dynamics between peacebuilding initiatives, conflict resolution processes, and effective and sustainable leadership. Dialogue is adopted as the key component in the design of an effective model and architecture for peace building. The enquiry underscores emerging gaps that require addressing, and which may then highlight zones of ambiguity, or dialectics between action and practice, and between researcher and practitioner.

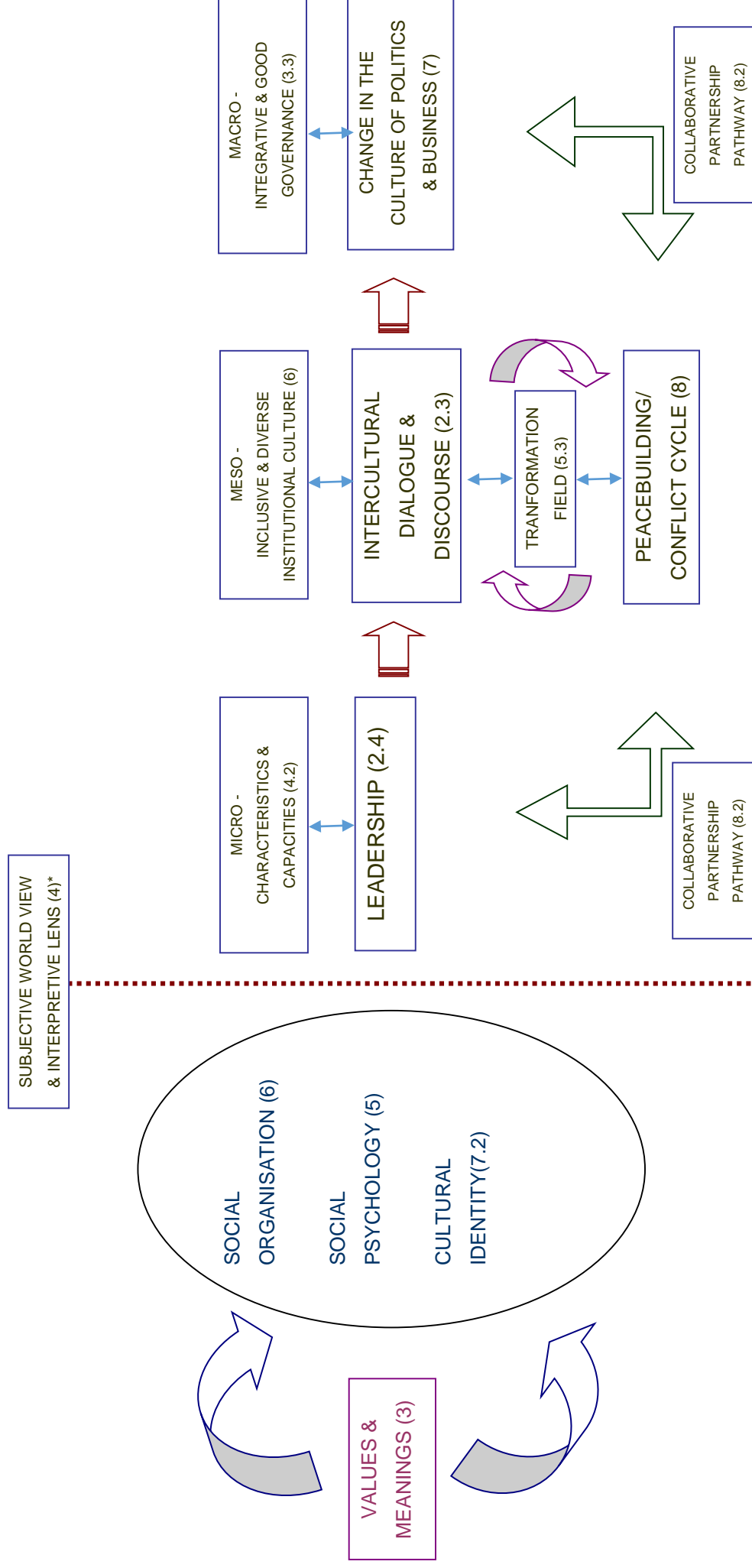
Table of Contents

Declaration.....	ii
Acknowledgements.....	iii
Abstract.....	iv
Table of Contents.....	v
1. Introduction.....	1
1.1. Key Characteristics of the Study.....	2
1.2. Purpose and Objectives of the Study.....	3
1.3. The Concept of Turbulence and Interdependence.....	8
2. Literature Survey	11
2.1. Peace and Peacebuilding	12
2.2. Multi-perspective and Trans-disciplinary Approach to Peacebuilding.....	22
2.3. Role of Dialogue and Discourse in Peacebuilding.....	31
2.4. Leading through Awareness - Nature and Role of Leadership in Peacebuilding	38
3. Analytical Framework	48
3.1. Conceptual Framework – Sustainable Peacebuilding in Complexity	51
3.1.1. Theory of Sense-making in Complex Peacebuilding Contexts	53
3.1.2. Communicative Action for Integrated Networks.....	59
3.2. Integral Analytical Framework for Dialogic Peacebuilding	62
3.2.1. Sustainable Peacebuilding Architecture – Corporate Social Responsibility Framework.....	63
3.2.2. Unifying Negotiation Framework and Interpretive Discourse Analysis	69
3.3. Governance and Leadership Model.....	75
3.3.1. Multi-Organisational Governance Networks.....	77
3.3.2. Partnership Leadership Action Networks – A Social Responsibility Model.....	86
4. Methodology	90
4.1. Subjective-Objective Dimension.....	93

4.2.	Micro-Macro Dimension.....	98
4.3.	Grounded Theory and its Application in the Study	101
4.4.	Field Research Design and Process.....	108
5.	Data Analysis and Presentation of Findings	118
5.1.	Findings on Dialogue Processes.....	121
5.2.	Exploratory Phase – Individual and Group Level	126
5.3.	Language of Peacebuilding – Concept of Dialogue as a Pathway to Peace	130
5.4.	Micro-Macro Transition – Complexity of Group Impacts and Dynamics.....	134
6.	Analysis and Presentation of Findings on Organisation and Leadership	141
6.1.	Multi-party Consultation for Effective Leadership	145
6.1.1.	Leadership Dialogue and Multilevel Decision Making	148
6.1.2.	Creating a Culture of Collaborative Partnership.....	152
6.2.	Integrated Discourse.....	155
6.2.1.	Inclusive and Diverse Dialogic Change Strategies	156
6.2.2.	Factors Affecting the Dialogue Process.....	160
6.2.3.	Challenges of Organisational Dialogue	161
7.	Interpretation of Findings	164
7.1.	Conceptual Emergence.....	167
7.1.1.	Mediation Dialogue for Peacebuilding	170
7.1.2.	Role of Business in Consensus-Building.....	173
7.1.3.	Dialogue and Consultative Practice – A Leadership Imperative	178
7.2.	Creating Organisational Dialogue Cultures for Peacebuilding	188
7.2.1.	Umbrella Issues: Effective/Affective Dialogue	193
8.	Conclusion – New Peace and Security Environment	199
8.1.	Summary and Highlights of Major Research Findings	201
8.2.	Towards a Model of Consultative Leadership	203
8.3.	Emerging Gaps and Areas for Further Inquiry.....	207

8.4. Concluding Comments and Observations	210
9. References.....	214
http://www.scu.edu.au/schools/gcm/ar/arp/grounded.html#a_gt_intro	217
www.infed.org/biblio/b-dialog.htm	226
http://www.un.org/peace/reports/peace_operations/	227
Appendix 1 – Phd Research Survey and Strategic Interview Protocol Questions.....	229
Appendix 2 – Test Group Survey Questions	230
Appendix 3 – List of Organisations	231
Appendix 4 – Sample Interview Letter	238

Diagrammatic Portrayal of Key Conceptual Linkages/Intersections



- = Knowledge Development Pathway – Acquiring knowledge and theory (learning) applied through practice (action).
- = Individual (micro-) or group (macro-) leadership pathway.
- * Numbers in brackets represent Thesis chapters and sections. See Table of Contents for page number.

1. Introduction

“Prescription of the correct cure is dependent on a rigorous analysis of the reality”

(Ngũgĩ wa Thiongo, 1986, p. ix)

Current global and regional shifts in political, socio-economic, environmental and cultural affairs that impact upon nation state as well as business environments and corporate practices, inform the context of the study which argues that adoption and application of appropriate dialogue strategies affects and engenders the nurturing and emergence of a culture of leadership that can foster sustainable peace (Lederach, 2003; Reyhler & Stellamans, 2005). Due to increasing tensions in geo-political engagements, and the prevailing outbreaks of armed and violent protracted disputes in different global regions, dialogue and discourse processes are considered as being intricately connected to processes of conflict transformation (Gawerc, 2006; Jankelovich, 2001; Lederach, 2003). The research study presented in this work underscores the necessity to design and develop effective strategies for inter-paradigm dialogue and discourse for peacebuilding, and the assumptions made and objectives identified were interrogated and discussed within the context of conceptual and analytical frameworks developed around key guiding concepts.

These fundamental concepts link issues of dialogue, discourse, peacebuilding, conflict resolution and leadership, providing the backdrop and springboard for the subject matter of this inquiry. The macro context of the investigation and ensuing analysis were factored in by paying due recognition to the multiplicity and intersection of socio-economic and political interests and agendas at international, regional and national levels, (Bush & Folger, 1994; Galtung, 1996; Killick, Srikantha & Gündüz, 2005). At the outset the inquiry was primarily driven by an assumption that myriad and diverse perspectives reside within much contested cultural, political and economic spaces (Galtung & Ikeda, 1995; Lederarch, 2003). Further, that it is within and through these same spaces that societies and individuals seek and strive to anticipate, accommodate, attain and enact their life wisdoms into peaceful systems of co-existence (Galtung, 1996). Guided by this premise, the study addressed and explored the view that the potential for peace substantially lies in the formulation and design of contextually relevant frameworks for equitable and sustainable socio-economic development. (Kanagaretnam & Brown, 2005; Lederach, 2003) This view also speaks to the issue of how

consensual and sustainable global and regional collaborative enterprise requires the parallel accompaniment of well-configured partnerships in support of cultural responsiveness and social cohesion (Bar-El, 2005; Marsella, 2005).

1.1. Key Characteristics of the Study

The thesis underscores the imperative to gain in-depth understanding of the nature, diversity and dynamics of intersections of stakeholders and interest groups (Bohm, Factor & Garrett, 1991; Wachira, 2005; Noland & Phillips, 2010). Consequently, this study has tried to pay due and particular attention to identification of criteria that could provide an appropriate and adequate basis for designing strategic action and operations frameworks that would trigger and catalyse the emergence of mechanisms and structures for effective dialogue. The interplay of intersecting diverse interests has implications for the development of integrated and harmonious societies, a fact that may explain what appears to be an inexorable current trend towards emergence of holistic and effective leadership styles, better geared to the engendering of sustainable governance and transformative management practices (Pralahad & Bettis, 1986; Postma & Liebl, 2005; Thiemann, April & Blass, 2006). The thesis underscores the imperative to gain in-depth understanding of the nature, diversity and dynamics of intersections of stakeholders and interest groups (Bohm, Factor & Garrett, 1991; Wachira, 2005).

Developing awareness and gaining relevant knowledge of the global context can reveal, as Capra (1988) suggested, the “essential interrelatedness and interdependence of all phenomena - physical, biological, psychological, social and cultural.” The dialogic method therefore, “...transcends current disciplinary and conceptual boundaries and will be pursued within new institutions” (p. 285). Being cognisant of this, the study aimed to ascertain effects and impacts of intersections and interactions of diverse perspectives on the dialogue process in pursuit of sustainable peace. The ensuing analytical section identifies and discusses, within a broader context, the need and potential for designing comprehensive and appropriately grounded research methodologies for dialogue and discourse that can contribute to harmonious integration of diverse perspectives for sustainable cultural, political, and economic transformation (Alvesson, 1996; Miall, 2004; Zhang, Cao & Tjozvola, 2011).

1.2. Purpose and Objectives of the Study

The study revolved around a core research question targeted on the critical role that processes of multi-stakeholder dialogue and discourse play in peacebuilding (Berdal, 2009; Noland & Phillips, 2010). The prevalence of issues that pertain to peacebuilding at global, regional and national levels, such as questions of how constructive change happens in environments beset with cycles of violence (Lederach, in Williams et. al, 2008; Jantzi & Jantzi, 2009), are regarded as key factors in determining sustainable socio-economic development. An attempt is made to delve into, and discuss, dynamics influencing discourse and dialogical spaces and processes, configured and directed at conflict resolution and peacebuilding. In relation to this it was deemed necessary to examine and respond to prevailing views on how the concept, and idea of conflict transformation applies in different and changing contexts, especially depending on the types of leadership currently discernible and applicable at global, regional and organisational levels (Crossan, Vera & Nanjad, 2008). In pursuing these general aims and objectives, the overall approach to the study considered the implications of the proximity and intersections of continually changing and shifting paradigms, conditions and parameters of development, and perceptions of leadership and governance (Waldman & Siegel, 2008; Söderbaum, 2009). Selection of an integrated approach was triggered and motivated by observations made to the effect that potential for conflicts may increase significantly in situations of dissonance (Galtung, 1996; Danesh & Danesh, 2002; Marsella, 2005; Caruso, 2006).

In order to address and critique assumptions regarding potential increases in the incidence of conflict, it was deemed important for the study to examine how dialogue undertaken by leadership at different levels, directly impacts on processes of peacebuilding and transformation (Greenberg, Mallozi, & Cechvala; 2012). A related objective was therefore to investigate how to strategically align dialogue and peacebuilding processes with emerging diverse issues of concern within the encompassing arenas of socio-economic development, at global, regional or country level.

Ensuing from this, a principal aim of the study was to consider how inter-perspective dialogue exchange mechanisms and processes act as conduits of wider and multiple 'horizons of understanding' (Gadamer, 1979), and to underscore the value of interrogating how dialogical exchange can be effectively directed towards peacebuilding. Question areas for this inquiry gravitate substantively around the nature of dialogue and discourse, and by direct implication,

the consequences, outcomes and influences of perspective exchange (Linder, 2002), and their bearing on peacebuilding efforts, through involvement of effective leadership (Gawerc, 2006). In this respect, leadership can catalyse conducive identification, design and elaboration of relevant and realistic strategies and initiatives for conflict resolution and peacebuilding (Neethling, 2009).

An exploration was undertaken, centred on the most appropriate conceptual avenues that can be used to delve into: (i) peacebuilding as dialogue; (ii) dialogue as a pathway to peace; (iii) dialogue as action; (iv) peace as an essential ingredient for balanced and sustainable socio-economic development; (v) leadership as a critical factor in driving these processes. At another level, leadership is considered a critical component of the study in terms of its potential role to positively impact upon peacebuilding; the articulation of objectives was also guided by the premise that the dialogue-learning experience is significantly deepened if it “appeals to a higher personal aspiration; occurs in open dialogue with others; and aims at action in practice” (Rik, 2005, p. 11).

The identification and statement of objectives, and the design, elaboration and configuration of the research framework, aimed to contribute towards furthering debate surrounding the integration of prevailing theoretical approaches, in order to gain a better understanding of the linkages and dynamics between peacebuilding initiatives, conflict resolution processes, and effective and sustainable leadership (Galtung, 1996, 2000; Varney, 1996). An important objective of the research and its findings was to illustrate that a well-conceived and applied concept of dialogue could facilitate coherence of diverse views, and is able to link multiple constructs of reality. Dialogue processes thereby engender the attainment of a type of peace, with the potential to trigger a positive dynamic that facilitates development, described by Bohm, Factor and Garret (1991) as an “unbroken wholeness in flowing movement” (p. 13). With dialogue adopted as the key component in designing an effective model for peacebuilding, Mwagiru & Mwagiru (2006), recognise emerging gaps that require addressing and may highlight zones of ambiguity, or dialectics between theory and practice, and between researcher and practitioner. Such an approach could also facilitate correlation of the theoretical significance of the study, with the potential for the research findings and conclusion to have relevance and applicability to the further modification and refinement of theory building for peace-making and peacebuilding.

Another set of complementary, or second tier objectives were identified that could possibly be identified as a bi-product of successful dialogue, namely to:

- Explore and determine potential roles and involvement of the private sector in establishing, fostering, and enhancing dialogic processes for peacebuilding;
- Critique and analyse the ways in which public and private sector organisations and their leadership can effectively contribute towards the building of sustainable peace through corporate social investment programmes for community development and upliftment;
- Investigate and discuss current approaches and methods being applied in order to gauge and measure impacts of the business sector, in terms of how they can support building and fostering of frameworks and measures for sustainable peace. Warhurst (2001) posits that such impacts may be assessed by determining types and levels of corporate social responsibility initiatives, and whether these are undertaken and directed in tangible and contextually-relevant ways.

In order to demonstrate linkages and intersections between peacebuilding, dialogue processes, and types and nature of leadership, the study undertook research and related surveys in both South Africa and Kenya. The chapter on methodology indicates various relevant techniques employed to derive insights, views and ideas from selected individuals representing senior leadership within the public sector, religious institutions, private sector CEOs, company directors, and senior management of corporations. The sample of strategic individual respondents interviewed therefore included political leadership, religious bodies, higher education entities, public and private sectors, intergovernmental organisations (IGOs), non-governmental (NGO), and civil society organisations (CSOs). The interviews conducted were seeking inter-sectoral views on the need for transformative leadership processes for holistic development.

Based on examination and analysis of linkages and intersections between dialogue, discourse, and effective leadership for peacebuilding, the research aimed to highlight concerns and current approaches of addressing emerging issues. The aim was to underscore the need for a shift in leadership praxis towards development of more integrative and holistic leadership styles that span and include diverse perspectives, multiculturalism and multiple stakeholders and

collectives. In responding to managerial challenges that emanate from fluid and constantly changing environments, Keisler & Sproul (1982) suggest incorporating the dimension of 'expectation of change' as a fundamental component in the development of schemas and new cognitive maps within which to structure reality. In relation to this, Pralahad and Bettis (1986) proffer that there is the largely undefined issue of 'how to'; it is to this, as yet undefined terrain, that focus and interest of contemporary research may be directed, in the search for guidelines that may be used to crystallise emerging and new approaches by workers in the field. Such approaches, suggested by Holmström (2007), could facilitate design and elaboration of diverse, inclusive and flexible frameworks within which a multiplicity of perspectives on business, commerce, and social- and cultural norms may be housed.

Marsella (2005) asserts that iterations of changing socio-political and economic discourses, views and sentiment can no longer be managed by leadership acting in solitary isolation. It is through constant and sustained revision, adjustment, assessment and review that structural facilitative processes can remain current, applicable and relevant to the rapidly evolving interactive spaces. A successful strategy for lucrative community engagement may only come from retaining leadership that can seek and acknowledge diverse voices, is able to maintain open channels of communication, remains within accessible communicative distance of organisational members, and can interpret signals of change that can impact on the organisational environment.

Additionally, research has started to map a variety and typology of designs for institutional approaches to peace, and to future features of dialogue and discourse forums that these approaches might yield (Williams et al., 2008). Nevertheless, such futuristic scenarios and directions are subject to the largely unpredictable flux and flow of the present times, and keeping abreast of trends applicable to 21st century communities, necessitates sustained review and critique of the changing meaning and linguistic associations that prevail in current language usage and modes of communication (Linder, 2002). For instance, mapping of linguistic associations and shifts in societal behaviours can pinpoint critical concerns of the age, which have may have adjusted the configuration of conflict spaces (Pickerill, 2009). Discerning emerging patterns through trend-mapping, scenario-building and forecasting (Godet, 2000; Jouvenel, 2000) is considered integral for articulation of novel approaches and methods, and such prospective tools can support the observable actions taken by leaders to gauge and propose optimal pathways for bracing and stemming the tides of emergent or potential chaos within

their organisations (Van der Heijden, 2000; Greenwald, 2008). Additional to this, stakeholders involved in the peacebuilding effort should be able to traverse the knowledge and communicative terrains of multiple sectors, thereby developing in-depth awareness of inter-cultural factors, while simultaneously acquiring both perceptual and observational capacities, are advantageous for practitioners wishing to stay abreast of changes wrought by multitudes of actors and interest groups (Reychler & Paffenholz, 2001).

Hammond, Anderson and Cissna (2008) assert that dialogic approaches to communication have become more common in recent years, and may elicit larger questions in relation to dialogue as a more comprehensive process that affects “interpersonal communication, organisational life, rhetoric, political communication and media” (p. 125). As a powerful medium for the exchange of ideas, meaningful insights are sought, for instance, into what constitutes an understanding of ‘community’, and how this idea captures the sentiments of, and relates to, the groups to whom leaders, their ideas, and decisions are ultimately responsible and accountable. In questioning from what parameters of freedom leaders exercise their leadership, the study has focused on the potential for dialogue and discourse to highlight the necessity and requirements for peacebuilding (Feller & Ryan, 2012).

Greater elaboration of these dynamics and trends may further elucidate how the foundational values of dialogue may be pivotal to the pursuit of harmonious interaction through peaceful means, providing the environments within which to implement integrated conflict resolution frameworks. This may render peaceful environments conducive to transactional exchanges of meaning by multiple parties. A potential outcome is an open communicative lattice work founded in consultative dialogue that indicates strategic approaches and answers to the critical question of how to undertake genuine and transformative dialogue (Ricigliano, 2003). Leadership communities of practice could initiate dialogue spaces by adapting integrative communications frameworks, which when applied in iterative organisational development phases, may translate to the emerging role of leaders to form structures for interaction which further refine and incorporate unfolding priorities, and which affect the nature of dialogue for peacebuilding (Schirch, 2008), thereby informing a wider definition of responsibility within which to ground principles of social investment.

The following section 1.3 flags, and introduces, the general conceptual approach and underpinnings of the study. These concepts and approaches were deemed relevant and effective entry points, in examination and analysis of reinforcing linkages and dynamics pertaining to:

- Adequacy and effectiveness of mechanisms and processes of dialogue and discourse adopted in efforts and initiatives to resolve conflicts and to build peace;
- Factors relating to design and development of a widely applicable, and possibly replicable, framework and architecture of peacebuilding;
- The role and responsibility of leadership in steering and enabling the resolution of conflicts;
- The nature, characteristics and attributes of such leadership, and the challenges associated with the role of leadership in maintaining and fostering peace, are also addressed as part of the conceptual matrix.

Two fundamentally intertwined concepts were considered as offering the *raison d'être* and back-drop of the investigation, namely, the concepts of 'turbulence and interdependence', and of 'intersection of perspectives'. These concepts are key building blocks for the inquiry undertaken, and offer a broad reference matrix for the design and elaboration of the analytical framework adopted.

1.3. The Concept of Turbulence and Interdependence

Recognising the dynamic circumstances of the current period, in their observations of the vacillations of global trends, Rosenau (1990), Campanella (1993) and Roche (1994) draw attention to 'turbulence' in the shifting arena of international affairs. As understood and applied in this study, turbulence is conceived as being sustained by a diversity of complex and dynamic actors with inextricably linked goals and activities. Analytically, the concept of turbulence provides an approach to responses wrought by change, uncertainty, and increasing global interdependence. To these can be added the complexity further added to the turbulence by the astronomical levels of technological innovation. This factor, and its associated impacts, have increased the capacity for interactive engagement through the almost instantaneous transmission of information (Fluker, 2001). These cross-currents add to, and further compound or complicate, turbulent situations, and increases the tendency of such situations to elicit accelerated responses, persistent demands, transitory coalitions, and reversals of policy, "all of

which propel the course of events swiftly if not erratically along the fault line of conflict and cooperation” (Rosenau, 1990. p. 9).

The swiftness of global changes has resulted in a world crisis of authority, inviting a more thorough review of global dynamics and the systems at work, and here the concept of interdependence complements the notion of dialogue as an exchange of meaning which, as a dynamic process, is reflective of intensive changes, shifts, and interconnections. Metcalfe (2010) grants that emergence of turbulence in complex and dynamically unstable organisational networks provides a basis for defining management requirements and clarifying the role of governments in managing turbulence. In order to stay abreast of changes, Rosenau (1984) suggests presuming that “any and every system comprising global life is always on the verge of collapse” (p. 252). Beyond a tragic sense of collapse, holistic institutional development and growth are viewed as encompassing processes of constant change and transformation, which - occur in increasingly unpredictable environments (Pinkney, 2005).

It will be important to define what change is, and **an emerging model begins to be discerned as a viable alternative to destructive change** which can act as a container for turbulence and complexity (Baets, 2006). As a force with which we have to contend, transformation can be measured only through attempts of dealing solely with events produced by myriad forms of **transmutation**. For Wilson (2000), scenarios assimilate the transformation dilemma, confronting the need to acknowledge that by facing the future which is not and cannot be known, scenarios seek to change our “mental maps of the possible realities in most fundamental ways. At the same time, and in seeking to better our understanding of the sources, and nature of constant cycles of revolution of which all are invariably a part, systematic structuring, shaping and guiding of forces which coalesce to produce the results of actions, can contribute to clarification of a collaborative development approach (Roche, 1994).

Rosenau (1990) proffers that in order to properly factor in these dynamics, an important and significant intellectual step is the recognition of turbulence as a condition characterizing current world affairs, and that such turbulence tends to arise when “extensive complexity and dynamics attach to the interconnectedness of its actors and structures” (p. 68). Turbulence can therefore be viewed “as a form of order that can be understood and not as a chaos that is so random, so utterly unpredictable, as to be beyond comprehension” (Rosenau, 1990, p. 68). Turbulence is

thus regarded as accompanying new sources of change that need to provide impetus for theorizing to begin anew (Bohm, Factor & Garrett 1991; Rosenau, 1990).

Towards institutional coordination of organisational administrative frameworks, peacebuilding measures of cooperation can be implemented through 'learning organisations' that can apply fluid strategic frameworks that are knowledge-based, and which can be applied systemically to bring about large change initiatives. Turning to the nature and importance of dialogue, the study notes that due to increasing complexity of issues and proliferation of webs of stakeholders and interdependent actors, examination of the dialogue process is undertaken with a view to strategically align dialogue with peacebuilding processes. The framework for depicting such alignment was designed and adopted to reflect and facilitate application of a multidisciplinary and holistic approach, while simultaneously investigating and analysing the reality posed by the interwoven and complex nature of the problematique being investigated (Capra, 1982). The core of the subject matter rests on an examination of how, through dialogue, a potential system of peace, as opposed to a system of war and conflict, can be envisioned and constructed.

The study further aimed to demonstrate that appropriate frameworks, structures, mechanisms and processes of discourse and dialogue have the potential to engender the simultaneous emergence of systemic, multi-sector and multifaceted systems of peace. Within the context of conflict, Galtung (1996) describes and views the life-cycle of a conflict with reference to the dynamics that occur within the time between its formation and transformation. In unfolding conflict situations, "the deep culture or cosmology of a civilisation obviously conditions not only the perception of conflict life cycles, but also the actual behaviour in conflict, with major bearing on conflict transformation" (p. 81). For effective peacebuilding, leadership and dialogue to occur, the challenge is to undertake earlier engagement with parties, and at deeper levels, "so the identities of some can be stretched to tolerate the identities of others" (Stein, in Crocker, Hampson & Pamela, 2000, p. 107).

2. Literature Survey

This chapter presents and discusses major literary sources identified for the study. It highlights the range of literary works selected and consulted, and how the intersecting key themes have been explored and portrayed by various researchers in the field. The thematic strands and subject matter of topics covered by the literature survey include: (i) peace and peacebuilding; (ii) dialogue and discourse, and their applicability and effectiveness as peacebuilding processes and mechanisms; (iii) nature and characteristics of effective leadership, particularly in terms of key attributes and roles of leaders, and the importance of their involvement and facilitation in peacebuilding initiatives; and, (iv) prerequisites and requirements for design and development of an inclusive ‘architecture and palette’ of peacebuilding, conceptualized and developed as an integrated framework to facilitate elaboration of relevant and applicable strategies for implementation.

Under the ambit of the literature surveyed, the existence of intersections, linkages and overlaps between these principal themes are revealed, and core content for this chapter is built around, firstly, brief description and discussion of key operative definitions and concepts adopted and applied, and their relevance for the study. A focus on these thematic linkages, within the survey, therefore provided a conduit through which to interrogate and highlight relevance and utility of the key concepts applied. It also facilitated portrayal and discussion of the relationship and resonance between such concepts, and the stated purpose and objectives of the study. At another level, and along the lines discussed by Capra (1982), the conceptual design and framework adopted in the review and study of the literary sources was intended to incorporate and reflect a multidisciplinary and holistic ‘approach to reality’ (p. 27).

Secondly, presentation of literature sources was substantially couched within the major assumptions made for the inquiry, and in the process of identifying the most significant sources within the literature, it was deemed pragmatic to give particular attention to issues relating to effective dialogue and discourse. Key concepts applied were related to effective mechanisms and processes of dialogue and discourse for peacebuilding, in terms of typologies of dialogue and discourse processes, their potential to engender and foster peace, and the implied practicalities in using these processes as catalysts and facilitating agents in the formulation and design of appropriate peacebuilding strategies and policies (Gage, 1995; Feller & Ryan, 2012).

Such decided focus provided a range of relevant entry points and pathways, towards the identification of a system and architecture of peace that can simultaneously be inclusive, cross-sectoral, multifaceted, and ultimately more sustainable (Yarn, 2009; Webb, 2009).

The chapter therefore has two linked aspects within it, the literary aspect, and its conceptual backdrop. The literature pertaining is discussed in context of the guiding concepts, the assumptions made, stated objectives, and the methodology employed during the fieldwork phase of the study undertaken in both South Africa and Kenya. The literature review was therefore embedded and structured around thematic clusters of the thesis, as described and highlighted in the introduction and analytical framework. Key thematic clusters encapsulate the following descriptors: peace and peacebuilding as both concept and praxis; dialogue and discourse as conceptual tools, facilitative processes, and as structures and mechanisms through which sustainable peace can be attained; as well as leadership and leaders as the enabling catalysts, and as the steering, driving agents or ‘force majeure’.

2.1. Peace and Peacebuilding

A review of literature on peacebuilding was undertaken under the purview of key issues and factors associated with, for example, the problem of defining peace; definitions of what constitutes states and cultures of peace; multi-perspective definitions and approaches to peace; peacebuilding as both activity and process; as well as design and elaboration of an inclusive and sustainable peace architecture (Scott, 2008). Knowledge resources were selected mainly on the basis of how different approaches within literature identify and target the issues under investigation. Sources identified were generally found to notably emanate from associations with conflict resolution and conflict transformation approaches and activities (Goodhand & Hulme, 1999; Fetherston, 2000; Crocker, 2011). Such sources tend to focus on conceptual approaches and the groundwork that has been covered so far towards reducing or preventing violent conflict from re-occurring, and managing already ongoing conflicts (Barnett, Kim O'Donnell & Sitea, 2007; Schwarz, 2005). A second basis for selection focused on trends in current debate and discourse surrounding conflict transformation and peacebuilding, and in this respect, the literature (Imboden, 2012) gives particular focus to challenges of separating and teasing out components of the intricate dialectic of intersections between conditions of conflict and conditions of peace. A third focus of the review was to understand key considerations or

ingredients necessary in designing frameworks for peacebuilding (Lambourne & Herro, 2008; Paffenholz, 2014).

There continues to be contestation in academic and political spheres over the definition of peace and peacebuilding (Lambourne & Herro, 2008; Schirch 2008). Gawerc (2006) adds that both practice and research are still in the early stages of establishing frameworks for the resolution of conflict and building of peace. At the same time, patterns of violent conflict now occur both between and within states, and shifts in concepts that are used to deepen understanding of contemporary conflict are required. This is due to changes in the nature of violent conflict, and the contexts within which they unfold (Goodhand & Hulme, 1999). These contemporary conflicts, or 'new wars' are considered as "protracted social conflicts, deep-rooted and intractable conflicts" (p. 436), for which Gawerc (2006) recognises the need for multi-faceted approaches to peace-making and peacebuilding. Developing useful conceptual distinctions on various modalities of peace can serve to establish both explanatory and remedial definitions. Supported by Goodhand and Hulme (1999), a principal departure point leading in to the peacebuilding domain is utilisation of applicable references anchored by the overall purpose of peacebuilding literature to root analysis of conflict in its earliest phases, address root causes that can potentially diffuse contesting perspectives, and create opportunities for facilitating broader dialogue and enhanced understanding between contending parties.

First developed in 1975 by Galtung (1975), Barnett, Kim, O'Donnell and Sitea (2007) indicate that the concept of peacebuilding is particularly difficult to define, and that one of the simplest ways of approaching the concept is in terms of the chaos precipitated by the absence of peace, and the prevalence of conflict (Brahimi Report on Peacekeeping Reform, 2000). Put differently, "activities undertaken on the far side of conflict to reassemble the foundations of peace and provide the tools for building on those foundations is something that is more than just the absence of war" (p. 9).

Galtung (1996) states that peace prevails within situations characterised by an absence of violence, and that conflicts, on the other hand, characterise situations of what he terms 'negative peace'. Stability however can be achieved by the balance or threat of force, and peacebuilding is emphasised as more than the elimination of armed conflict, to which Macnab (2003), adds peace with justice, respect for human rights and inclusive democracy. Hence, Galtung (1996) suggests that such a concept of negative peace may be intuitively and

empirically measurable, and can be used as a starting point to elaborate its counterpart concept of "positive peace". As applied to nation states, this would imply that those countries not involved in violent conflicts with neighbouring states, or suffering internal wars, would operate in, or have achieved, a state of peace. In this respect, a question arises as to whether having established an understanding of what constitutes an absence of violence, it is possible to identify the structures and institutions that can create and maintain peace. Barnett et al. (2007) suggest that "the same technologies that are used to help build peace after war also can be used to help societies avoid war in the first instance. In other words, peacebuilding is conflict prevention by another name (p. 42).

As a rejoinder, (Justino, 2012) proposes that a first step may be the development of a 'Global Peace Index', which Hassall (2004) calls "verifiable indicators" (p. 2) that underscore the "need to establish indicators for this tension that has now seeped beyond previously espoused conflict spaces and that are now manifest in ... conditions embedded in structures of culture, politics and economy" (p. 2). This could be a measurement of peace that seeks to determine what cultural frameworks, attributes and institutions could be associated with states of peace (Newman, 2013). In so doing, the study suggested that developing nodes of congruence, regarding agreed and attainable peace indicators, may facilitate avenues through which to interrogate and highlight relevance and utility of the key concepts applied in the study.

The literature review, therefore, had to include engagement with dialectical issues generated as part of conceptualisation of a 'culture of peace' itself (UN Resolution A/RES/53/243, 1999; Wintersteiner, 2013). As a result of this engagement, the research inquiry inherently recognises that the nature of peacebuilding and dynamics of cultural formation and cohesion are in themselves couched in processes whose unfolding, development, progress and impacts may only be gauged and measured incrementally over protracted periods of time (Crocker, 2011). With reference to the launch by the UN General Assembly of a programme of action in 1999 (UN Resolution A/RES/53/243, 1999) whose design and framework was meant to engender, catalyse and facilitate the building and attainment of a "culture of peace" at regional and international levels, part of the approach to this dialogue is seen as contained within the challenge of deriving succinct definitions of what comprises peace and cultures of peace (Brown & Morgan, 2008). Implementation frameworks for initiatives and activities have been couched in contexts and environments characterized by positive peace, underpinned by justice

and tolerance, and the UN definition of a culture of peace includes and requires values, attitudes and behaviours that:

- Eschew and reject violence;
- Endeavour to prevent conflicts by addressing their root causes; and
- Aim at solving problems through dialogue, discourse and negotiation.

Such a culture of peace, is defined through recognition and distinction of intertwined linkages between concepts of peace and the causes of peace, and it is rooted in and furthered by actions that foster and promote frameworks targeted at a range of factors and conditions, such as education for peace, human rights, democratic participation, gender equality, tolerance, social cohesion and solidarity, open communication, regional and international security, and sustainable development (UNESCO, 2002).

The issue of how to determine and define parameters for delimiting states of peace, remains a prominent feature in the discourse, and Reyhner and Stellamans (2005) refer to the difficulties in defining the concept of peace as an adaptive challenge, which may partly explain why there have been few attempts to ‘measure’ states of peace across nations. The task elaborated by the UN project has been approached on two fronts - the first aim is to produce a scoring model and Global Peace Index that ranks UN 192 member states by their relative states of peace using twenty two indicators. This task has been accomplished by The Institute for Economics and Peace (IEP)¹ that has initiated what is considered a ground-breaking index called the “Global Peace Index (GPI)”. The indicators have been selected as being the best available datasets that reflect the incidence or ‘absence of violence’, and contain both quantitative data and qualitative scores from a range of sources. The second aim is to use the underlying data and results from the Global Peace Index to undertake investigations into the relative importance of a range of potential determinants or "drivers" that may influence the creation and nurturing of peaceful societies, both internally and externally.

“Peace is one of society’s most treasured values yet there is very little research that attempts to measure the value of peace. To the best of our knowledge no one has tried to quantify what the value of peace would be worth to the global economy or alternatively to calculate its value to a business sector or industry. One of the underlying reasons is that without a specific definition, economists have found it difficult to

¹ The *Global Peace Index* (GPI) is the world’s leading measure of national peacefulness. Now in its eighth year, it ranks 162 nations according to their ‘absence of violence’. <http://economicsandpeace.org/research/iep-indicesdata/global-peace-index>, 30 June 2014

measure and therefore to quantify. The value of peace can be understood and measured when peace is defined as “the absence of violence” (IEP Discussion Paper, 2009, p. 30).

This research adopts definitions applied by the IEP to conceptualizations of peace which are used to create the Global Peace Index (GPI), with negative peace conceived as “absence of violence or fear of violence,” while positive peace can be defined as “attitudes, institutions and structures that, when strengthened, lead to a more peaceful society” (Pillars of Peace, IEP, p. 4). Following on the foregoing, and borrowing from Ngugi wa Thiongo’s (1986) observation as quoted, the study emphasizes that identification and adoption of appropriate strategies and methods for peacebuilding and conflict resolution is dependent on correct diagnosis and assessment of prevailing conditions and reality, and committed application of facilitative dialogue and discourse, under the aegis and with involvement of an effective and responsive leadership (Kuttner, 2011). The work presented, and issues interrogated, in follow-up chapters provide points of resonance that can enrich ongoing debate, and thereby open further consideration on how theoretical approaches may be explored, re-assessed and re-configured in tandem with unfolding scenarios at international and regional levels (Richmond, 2013; Slotin & Chandran, 2010). Additionally, findings described and conclusions offered may also generate new impulses for further reflection and exploration of multiple and differing perspectives on the subject matter, the nature and typologies of linked and intersecting issues, as well as the variety and multiplicity of topics and critical areas of concern emanating from multiple contexts (Gioia & Pitre, 1997).

At this juncture, the role and potential of dialogue in mediations for peace and peacebuilding need to be flagged and require brief addressing. Towards attaining a culture of peace, an expanded understanding of the terms *dialogue* and *discourse*, and the actions they imply and entail, may be adopted and applied in situations whereby they would function as means to facilitate perspective exchange between communities of interest (Gordon, 2009). Concurrent with such a stance on the potential of dialogue, peacebuilding may also be viewed as a key ingredient that reinforces and perpetuates sustainable corporate and community practices (Webb, 2009). Phrased differently, the research activity is partially located at the nexus between human security and peacebuilding, which, according to Imboden (2012), requires a multidimensional and integrated approach to creating sustainable and long-term interventions. For Imboden (2012), adopting both a short-term and long-term approach can facilitate the

transition from peacekeeping to peacebuilding. According to the official website of the UN Department of Peacekeeping Operations (DPKO)², *peacekeeping* aims to provide immediate “security and the political and peacebuilding support to help countries make the difficult early transition from conflict to peace.” Today’s UN Peacekeeping multidimensional operations “range from large military deployments to small observer forces, from complex integrated missions to specialist police.” They are not only focused on maintaining peace and security, “but also facilitate the political process, protect civilians, assist in the disarmament, demobilization and reintegration of former combatants; support the organization of elections, protect and promote human rights and assist in restoring the rule of law”. This approach needs to be bridged with peacebuilding, defined here as a “complex, long-term process aimed at creating the necessary conditions for positive and sustainable peace by addressing the deep rooted structural causes of violent conflict in a comprehensive manner (United Nations Peacebuilding Best Practices, 2008, p. 18). Measures within peacebuilding address and target core issues that affect functioning of both society and state entities, and aim to reduce the “risk of lapsing or relapsing into conflict by strengthening national capacities at all levels for conflict management, and to lay the foundation for sustainable peace and development” (UN Peacekeeping Website, 2014). An integrated approach, rooted in the principle of human security, would serve to enhance state capacities to effectively and legitimately carry out core functions, and provides an appropriate avenue for dealing with complex ongoing or post-conflict situations.

Theoretically, it is well understood that sustainable peace cannot be created by providing security alone, and that fragile and complex situations require multifaceted interventions which are able to address root causes of instability (Newman, 2013; UN Peacebuilding Commission Working Group, 2010). A parallel level of developmental support is needed, and lessons learned from practice have highlighted interconnections among a multitude of insecurities which need to be explored and unpacked. The value and ability of the ‘human security concept,’ to account for multiple sources of potential conflict, indicate a prevailing necessity to revisit theoretical approaches to peace and security (Stritzel, 2007). In this context, security refers to continuously instilling principles of peace within networks of effective interaction, considered by Ricigliano (2003) as the response to the imperative of “taking a holistic, integrated approach to peacebuilding that combines traditionally distinct disciplines such as human rights,

² See <http://www.un.org/en/peacekeeping/operations/peacekeeping.shtml>)

humanitarian assistance, sustainable development, environment, conflict resolution, security, and the rule of law in order to be effective in today's complex conflicts" (p. 446).

From a social network perspective, the concept of **dialogue** is presented as a set of collaborative practices capable of facilitating integrated approaches to peacebuilding, both in practice and in terms of theoretical development within the field. Kim (2009) introduces the notion of *structural network* power, stating that a state or organisational entity "does not have power in isolation from others without considering its linked interactions to others nor from system structure without considering its structural positions in the system; rather, it has power as a consequence of its interactive relations with other [entities] in the system and its structural positions in the networks of relations" (p. 1). Kim (2009) further specifies that, from the view of social network theorists, characteristics of social units arise out of structural or relational processes that play out among all units within the network. In relation to this study of dialogue in peacebuilding, the use of the structural network power concept is based on:

"...the core argument that a state's power should be conceptualized by the social network perspective of international system structure on different types of international communication and resource networks³, and measured by taking an account of its interactions with all other states in the system in those different types of social networks in international relations" (p. 2).

Spurred by awareness that there are limits to violence, peace can be considered to encapsulate a modality of interaction (Soetanto, Dainty, Goodier & Austin, 2011). As the following paragraphs demonstrate, literature is replete with recurring reference to protracted conflicts that manifest in violent and armed warfare (Karam, 2000; Cockburn, 2013; Gawerc, 2013; Conca & Wallace, 2014), and which continue to disrupt the potential for many communities to engage in life-sustaining activities such as education, health, business, and governance praxis, among others (Berdal, 2009). This further compounds the critical need to ensure secure work and living environments, and as a largely unregulated field, the advent of complex interdependence

³ The six network types of international relations interaction data sets utilised on the dimensions of communication patterns and resource flows are based on the data on how a state is connected or interacts with other states through diplomatic exchanges and channels (how diplomatic missions are exchanged/transferred between states), foreign student exchanges and academic channels (how foreign students are exchanged/transferred between states), international telecommunication channels (how international telephone messages are exchanged/transferred between states), arms transfers on how a state is connected or interacts with other states in arms channels (how arms are transferred or exchanged between states), international exports and trade channels (how foreign goods and services are transferred or exchanged between states), and international assistance and monetary channels (how international monetary assistance is transferred or exchanged between states) Kim (2009).

has expanded the conceptual bounds of peacebuilding (Richmond, 2014) within which systemic and sub-systemic tensions currently unfold.

As Reyhler (2006) states: “waging peace is the greatest issue facing the international community – a question of life and death, of survival or extinction” (p. 1), and is an issue that demands thorough reflection and analysis. Sustainable development can only be realised through serious efforts undertaken towards preventing violence and building long-term peace, and a key aspect emerging in portrayal and analysis of theoretical discourse on peace and conflict appears to speak overwhelmingly to the problem of how to manage chaos (Greenwald, 2008). To the conception of complexity, Rosenau (1990) provides an additional dimension of reality emanating from, and associated with, ‘post-international politics’, a term intended to denote “the presence of new structures and processes while at the same time allowing for still further structural development” (p. 6). In context of research undertaken for this dissertation, the term is regarded as an appropriate description of the current state and tide of international affairs. It “suggests flux and transition even as it implies the presence and functioning of stable structures; it allows for chaos even as it hints at coherence” (p. 6). As an open-ended approach towards developing conceptual building blocks, this perspective is suited to the study undertaken; it leaves ultimate outcomes open for questioning, and introduces new sets of issues for empirical exploration (Kuhn, 1970).

Conceptually, in the context of this study, the term ‘post-international politics’ lends an essential contribution to an understanding of the fluidity of emerging frameworks. It attributes some space and level of ease in the process of avoiding predetermined and preconceived notions that may influence a determination of whether present day events are unfolding into enduring and long-term systemic arrangements, or are merely transitory conditions. By engaging with an examination and analysis of how multiple perspectives and their intersections impinge upon dialogue and discourse for peace, the research attempted to uncover the linkages of post-international politics to what Rosenau (1990) describes as an “unimaginable scheme” that “cannot be envisioned without allowing for historical discontinuities, for major turns in new directions, and for a readiness to view each current development as possibly more than another instance of a long-standing pattern” (p 4).

A focus on present shifts and availability of research findings that depict change in the direction of greater interdependence on a worldwide scale (Rosencrance & Stein, 1973), does not

preclude utilisation of broad historical perspectives. As Rosenau (1984) surmises, "... indeed, the changes are less a consequence of dynamics at work in the global system and more a function of our recent progress in developing conceptual and analytic techniques for probing more deeply into the underlying structures and processes of world affairs" (p. 265). The pace and depth of change may still warrant a historical approach as Gilpin (1981) acknowledges that pervasive changes, as well as resilient constancies at work on a global scale, can be useful in casting analysis of varying time-periods. Leading conclusions and assessments deduced on long-term lessons of history may, however, exaggerate "that global structures remain much the same as they have always been and that resulting chaos is no greater than in previous historical eras" (Rosenau, 1984, p. 266).

Rosenau (1990), however, does not relate or equate the turbulent conditions of post-international politics to violence, and cascading changes may seem chaotic and lacking in order, but can also be viewed as, "inextricably intertwined through simultaneity, contrariety, and expansivity of the integrative and disintegrative tendencies at work in the world as to form a patterned chaos" (Rosenau, 1984, p. 257). Rather, he points out the diverse meanings of the word "*conflict*", and the corresponding theoretical approaches adopted in the articulation of conflict (Schelling, 1973; Bush & Folger, 1997; Menkel-Meadow, 2001; Danesh & Danesh, 2002).

Historically, interactive tensions between systems and subsystems have been sequential, stretching out across long periods of time to accommodate the communications and learning necessary for addressing the courses of conflict and "in this era of self-evident scarcities, self-conscious subgroupism, ineffective governments, transnational issues, and instant communications, however, the time lapse between coherence and breakdown in social systems and their subsystems has been reduced virtually to zero" (Rosenau, 1984, p. 266). In this context, a key informing concept and underlying principle for coherence and transformation is the simultaneous and infinitely recurring emergence of new factors in changing contexts. Patterned chaos as an ongoing cycle of systemic coherence and disintegration is self-sustaining, and allows the system, or its subsystems, to consolidate and adjust to new situations.

For the purposes of this study, conflict is broadly conceived along lines suggested by Bonta (1996), whereby such conflict is triggered by, comprised of, and fuelled by "incompatible needs, differing demands, contradictory wishes, opposing beliefs, or diverging interests which

produce interpersonal antagonism and, at times hostile encounters” (p. 105). As a critique, there is an inadequate conception within the field of what constitutes a state of peace in either pre- or post-conflict stages (Lappin, 2009). The difficulty of quantification and measurement of peace is that complexity of peacebuilding, which has been acknowledged for some time, has increasingly made it very difficult for policymakers to act (Lappin, 2009; Richmond, 2014). Consequently, conflict resolution methodologies are no longer just under the domain and concern of practitioners, and the search for better peace practices is being undertaken within patterns of chaos, i.e., seemingly recurring cycles of violence and conflagration of ongoing and protracted conflicts.

A chaos-centred perspective is revealed and has been employed, if not favoured significantly, as an approach that could more realistically address issues and challenges obstructing attainment of peace in many contexts. In response to this, there are other workers in the field such as Brown & Eisenhardt (1998) and Crossan, Vera & Nanjad, (2008), who counter that a chaos and complexity approach justifies the search and adoption of alternative approaches to strategic management, which are seen as lying within the purview of dialogue and discourse as pathways towards peace in dynamic environments. Appropriately crafted dialogue systems can sustain the tumult of adjustment, and a review of literature scripts a way forward for individual and institutional actors to be grounded in an understanding of conflict and complex change dynamics (Jantzi & Jantzi, 2009).

The outcomes and effects of securing individual social and economic domains can translate and contribute to community-building needs, thereby deepening collective security that is sustained by groups of individuals collaboratively working towards communal objectives (Cousens & Kumar, 2001). As an applied technique, peaceable tools can be employed within organizations to increase potential for growth and development to progress, unencumbered and uninterrupted by war or conflict (MacGinty, 2014). Such principles, when applied through actions based on shared and agreed norms, can result in ensuring access by individuals to wider sets of opportunities and the means for cultivating the success of their respective livelihoods (Newman, 2011).

The diversity of interactive spaces (such as workplaces, corporate and business entities, schools and higher educational institutions and state governing bodies), require leaders and indeed individual themselves to be able to resolve the *challenges of interaction*. Galtung (1996) further

postulates the placing of transformative processes in time, and as unfolding in “the steady flow of physical time and in the eddies of that flow where time curls up, in and on itself and stands still in an everlasting *now*...” (Galtung, 1996, p. 90). According to Galtung (1996), in search for creative and peaceful transformation of conflict, dialogue and interaction are therefore located along the thin line between conflict and cooperation, and thereby provide a platform from which to reassess the use of force as a conflict resolution mechanism, as well as the nature of peace (Sandy & Perkins, 2002). Lederach (2008) hints that, through strategic peacebuilding, the possibility exists of converging on a more concise understanding of the need for peacebuilding to sharpen its capacity for significant impact on situations of protracted conflict. This is further defined as representing the “intentional confluence – the flowing together – of improbable processes and people to sustain constructive change that reduces violence and increases the potential and practice of justice in human relationships” (p. 98). Peacebuilding needs to be strategic as the field of operations has become wider, and global and regional shifts have affected business organisations, as underscored in ongoing discussions on the role of business in society (Berdal & Mousavizadeh, 2010).

2.2. Multi-perspective and Trans-disciplinary Approach to Peacebuilding

Peacebuilding has become more comprehensive, complex and multi-dimensional, and conceptual sifting shows how different literary approaches are able to aptly identify and target the subject matter under investigation (Soetanto et. al., 2011). Due to the prevalence of issues that pertain to peacebuilding at global, regional and national levels, and towards elaborating a multi-perspective and trans-disciplinary approach to peace, the research posed questions of how constructive change happens in environments beset with cycles of violence. Peacebuilding is depicted as part of a wide-ranging process dependent upon interdependent approaches (Aggarwal, Siggelkow & Singh 2011), with activities implemented by institutional bodies at national and local levels, to prevent the recurrence of violence. Thus, peacebuilding does not encompass peace-making processes or peace-keeping operations, but it can facilitate and support such processes, and is often part of the mandate (Antwi, 2002). The principal goal of peacebuilding is generally understood as being to engender lasting and sustainable peace, within, and between, parties (Schimmel, 2009), and is therefore expected to:

- help prevent violent conflict from breaking out;

- pave the way for, and support, peace-making processes in countries involved in conflicts and turmoil; and,
- help build societies in post-conflict situations that are both willing and capable of avoiding recurrence of conflict and violence.

The nature of peacebuilding is both dynamic and complex and, as an essential ingredient for balanced and sustainable socio-economic development, occurs as part of a sustained process over time. In the aftermath of the cold war, Boutros-Ghali (1995) first defined ‘post-conflict peacebuilding’ as “action to identify and support structures which will tend to strengthen and solidify peace in order to avoid a relapse into conflict” (p. 46). Activities that included peacebuilding⁴ were expanded in 2001 when the UN Security Council recognised the aim of peacebuilding to prevent the “outbreak, the recurrence or continuation of armed conflict” thereby encompassing a “wide range of political, developmental, humanitarian and human rights programmes and mechanisms” (UN Security Council, S/PRST/2001/5, 2001). As both short- and long-term interventions, tailored to particular needs of those societies drifting into or emerging out of conflict, are required, such actions were to focus on ‘fostering sustainable institutions in areas such as sustainable development, the eradication of poverty and inequalities, transparent and accountable governance, the promotion of democracy, respect for human rights and the rule of law and the promotion of a culture of peace and non-violence.’ Given a wider mandate, peacebuilding encompasses other terms such as conflict resolution, management, mitigation, prevention, transformation, and peace-making, and is most often used as an “umbrella” or “meta-term”. While conflict-related terms are applied to whole regions, based on a negative experience of conflict, peacebuilding espouses a preferred shift of focus towards a capacity for peace (Williams et. al, 2008), and offers a wider purview of the conflict terrain for those who are focusing on larger goals of peace and security (Schirch, 2008). A subsequent categorisation of peacebuilding activities in September 2006 (Inventory of United Nations Capacity in Peacebuilding, 2006) categorised these and the variety of peacebuilding activities into four sectors, namely: governance and participation; socio-economic well-being; justice and reconciliation; and security and public order (Lambourne & Herro, 2008).

⁴ Activities that reflected peacebuilding tasks included relief and humanitarian assistance; mine clearance; disarmament, demobilisation and reintegration (DDR) of ex-combatants; refugee repatriation and reintegration; strengthening of human rights; crime prevention and administration of justice; election monitoring and support for democratisation; economic reconstruction and development; and rehabilitation of civil society (An Inventory of Post-Conflict Peacebuilding Activities, 1996).

In the inquiry for this study, the peacebuilding component acts as the nexus, a pivot up on which perspectives meet and theory can be translated and transformed into action; where there is a coalescence and inter-disciplinary exchange of knowledge, and niches for observation and inquiry emerge (Aiken & Hagem, 1968). Peacebuilding also describes sets of decisive negotiated plans of action reflected in national policy frameworks that are devised after peaceful or negotiated solutions have been achieved in the course of protracted conflict (Cousens & Kumar, 2001), and the resulting matrix of intertwined theory and action provides a useful platform for the integration of concepts, processes, and structures (Fort & Westerman-Bebaylo, 2008). Combination of all these ultimately offers fertile ground for identification and adoption of suitable strategies for building frameworks of sustainable peace, which in turn catalyses diverse, inclusive and equity-based systems of socio-economic development (Schwarz, 2005).

Peacebuilding has also come to refer to action carried out to prevent conflict (Imboden, 2012), and based on analyses of individual case studies and comparative surveys, researchers continue to identify factors and develop theories that lead to successful peacebuilding. Hartzell (1999), has analysed how the influence of coercive apparatus such as, political power and economic advantage, impact upon the stability and orientation of negotiated settlements of interstate wars. Researchers have also indicated consideration of political factors (Cousens & Kumar, 2001), military, political, cultural and economic security, including involvement of the international community and confidence building (Stedman & Rothchild, 1996), as crucial factors for building peaceful communities. The centrality of state-building and governance thus contributes to the success of post-conflict peacebuilding, and Schwarz (2005) locates security, welfare and representation as core state functions. Samuels (2006) flags constitution building, and Bryden, Donais, and Haengggi (2005) include a security governance approach to security sector reform, disarmament, demobilisation and reintegration (DDR) and the rule of law and transitional justice, while Paris (2004), critiques the failures in the capacity of the 'liberal peace thesis' of democratisation and marketisation to support peacebuilding.

From a practice perspective, and from the multiplicity of approaches, Mullenbach (2006) includes multidimensionality and coordination as important indicators of peacebuilding success, and in order to create new ways of thinking about peacebuilding theory and practice. Reyhler (2006) emphasises the need to develop a transdisciplinary mindset that can incorporate insights and lessons from many disciplinary perspectives and experiences.

Reychler (2006) also identifies the ‘theory–practice gap’ that has resulted from limited exchange of knowledge among decision-makers, practitioners, researchers and civil society “as a major conceptual impediment to understanding, coordinating and promoting sustainable peacebuilding” (p. 281).

In responding to the depth and veracity of change, there is need to balance short and long term needs, while taking into consideration limited communication among theorists, practitioners and civil society and lack of coordination among disciplines in theory and practice (Sawa & Gunji, 2007). For Rosenau (1984), one such source of change identified during a period of political and economic crisis is the explosion of *subgroupism*. These are individuals who redefine “loyalties in favour of more close-at-hand collectivities” (p. 246). The salience of *subgroupism* is due in part to heightened *analytical aptitudes of citizens* and greater access to information and technology (Karlberg, 2008). Interconnections between subgroups are embedded in states of unpredictability (Roche, 1994), and can contribute to lessened degrees of relevance and fracturing of whole system ties, thereby altering the distribution of power, and effectiveness of states on a global scale (Rosenau, 1984). Rosenau (1984) refers to this confluence of new structures as the theory of cascading interdependence, being “so recurrent as to amount to an overall pattern of disorder” (p. 247). Continual shifts in *subgroup* affiliations invites analysis of the relational factors that both draws and binds them together (Ledingham & Brwain, 1998), and can illuminate a global web of interactions that are continually self-perpetuating with far-reaching dimensions of global life.

The need for multifaceted approaches to global conflict dynamics can be effected in recognition of the need to establish and validate a cycle of communication, or interaction that allows for developmental priorities to be identified and set at community or grassroots level. With a view to developing a common landscape for a shared peacebuilding paradigm (Jantzi & Jantzi, 2009), creating thematic linkages through which to connect relevant key concepts is a complex and daunting task requiring a balance of both short-term and long-term aspirations. In the midst of these scenarios, in order for peacebuilding initiatives to have a reasonable chance of success, their frameworks of implementation must be comprehensive and coherent. Kanagaretnam and Brown (2005) and Imboden (2012) propound three mutually reinforcing dimensions to such frameworks: security; a receptive political environment; and, sound socio-economic development policies. The foregoing is grounded in acknowledgement of the concept of ‘diminishing coherence’ and the emerging implications for the study in relation to the

centripetal issue of the configuration of inter-paradigm discourse. Implementing a human security oriented-peacebuilding approach solidifies the need for broader and multidimensional operations able to address various insecurities facing conflict-ridden societies. Peacebuilding strategies are limited by challenges in contending multi-level and multi-sector coordination, as well as cooperation efforts that are unable to realise *one coherent human security* approach with which to inform both peacekeepers and peacebuilders, towards forming a conceptual bridging between development and security. The UNDP (2004) provides seven security dimensions as: “economic, food, health, environmental, personal, community, and political” (p. 178), which constitute a valid conceptual grouping of possible sources of threats to human security. The interdependence of parallel goals of development and security is reinforced as “no dimension should and can be normatively prioritized over another” (Imboden, 2012, p.182). Roberts (2006), suggests an approach that focuses on human mortality that can be avoided, and the role of human causation in such processes. The concept of human security finds favour with its strength and ability to encapsulate a multitude of threats and engender more holistic understanding of security, urging an interdisciplinary and comprehensive approaches to issues and insecurities that range from inequality to underdevelopment and environmental degradation.

Human security, and its six interdependent dimensions, provide new opportunities for integrated strategic planning and policy frameworks, but also present new challenges in designing integrated multidimensional interventions able to organize peacekeeping and peacebuilding activities in a complementary manner. Interdisciplinary knowledge is required to address conflict potential through tackling insecurity which can be complex, and necessitates increased dialogue and cooperation among actors that have traditionally tended to work largely independently. For Stritzel (2007), securitization, applied here as peacebuilding, can occur within a skeleton of a more comprehensive theory of security action and would include three elements: “(1) the speech act, (2) the securitizing actor, and (3) the audience” (p. 362). Referred to as *layers of agency*, peacebuilding should encompass all three dimensions concurrently, as the practice and enactment of a sequential approach to implementing principles of peace may not necessarily be attainable. A multi-dimensional approach (i.e., multi-faceted, multi-perspective, multi-sector) to peacebuilding is key and takes into account the fact “that actors always act within a structural context which constitutes them and provides a frame of enabling and constraining conditions and that structures need agents to translate their attributes into a dynamic of action and change” (p. 368). Hay (2002) goes further, and situates the agent within

structured contexts that present uneven distribution of opportunities and constraints within them, noting that actors thereby “influence the development of that context over time through the consequences of their actions. Yet, at any given time, the ability of actors to realise their intentions is set by the context itself” (p. 116–117).

Responding to the question and challenge of how to engage with many perspectives requires incorporation of vantage standpoints from which to engage multiple sectors and peacebuilding practitioners in the field, especially in situations of post-conflict reconstruction. In this process, there is increasing input from the disciplinary viewpoints of the arts, sciences, business, governance and politics, amongst numerous others (Cousens & Kumar, 2003). Essentially, integrated problem-solving falls neatly within the peacebuilding paradigm acknowledging that no single discipline knows more about peacebuilding than any other field, and there is no hierarchy of research disciplines (Lappin, 2009). This is a crucial realisation, with potential to facilitate the emergence of a balanced overview of the challenges involved. For instance, a multi-sector approach would engender creation of appropriate and inclusive frameworks and mechanisms, with the requisite capacity to facilitate meaningful levels of engagement with dialogue (Ellinor & Gerard, 1998).

Lappin (2009) tenders that trans-disciplinarity encourages encounters between different actors involved in conflicts and interspersed at different levels; this includes, but is not limited to, people who suffer from impacts of conflict, humanitarian and aid workers, non-governmental, international and grassroots organisations, political and economic actors, the military and security apparatus, faith groups, and academics. As actors come from different backgrounds, each will hold different *views* about the space of possibilities within which some kind of peace might be found” (Cahen, 2012, p. 88), and through the interaction of such rich and diverse viewpoints, knowledge becomes transformed from being *substantial* to a given discipline with greater prominence placed on international and inter-disciplinary *participation* (Moosa, Rahmani & Webster, 2013). That is, new forms of knowledge are created through joint participation and dialogue (Lappin, 2009). This approach to creating knowledge comes with added responsibility, and can also appreciate the importance from a trans-disciplinary point of view of the need for “strong institutions and democracy; rule of law; sustainable and equitable development; the need for truth and reconciliation; beauty aesthetics towards a compelling vision of peace” (Richmond, 2009, p. 70).

This multi-varied contribution to peacebuilding allows the expansion of dialogue and discourse in ways that encapsulate and represent a multiplicity of approaches and activities. As each field of knowledge is vast, the concept attempts to locate trans-disciplinarity as a discipline, rather than as an approach. Intersections of interests occur in business cultures through language which plays a very important role in the practices of building peace and the concurrent relationship between local and international actors. UNESCO (2005) categorises violence as a social, economical, cultural and political issue that is instilled in language. Language as “both arbiter and arbitration acts as a map that mediates reality through everyday communications” (p. 4), through which impacts of violence can become instilled in reality. Language and culture, therefore, closely intersect within this multi-disciplinary approach which assumes that demarcations between discourses are further reinforced by each discipline being founded on different assumptions, and broadcast through numerous languages and methodologies of communicating (Lappin, 2009). Only more recently is the ‘language’ of peacebuilding beginning to be adopted and utilised within the discipline of conflict resolution, adaptation, and transformation as a “multifaceted, interdisciplinary debate surrounding questions of peace, justice and order” (Richmond, 2009, p. 697).

Sustainable peacebuilding will require transdisciplinary approaches, facilitated by leadership that can build partnership, and collaborative environments for complex problem-solving. This leads into the call for the ‘transdisciplinary’ leader, to bring disciplinarians together into the problem-solving space. This is a coordinative feat, and in search of new directions for collaboration, and the concept can go further to co-develop a transdisciplinary view of how principles of peacebuilding can form foundational values from which all other disciplines spring (Grady, 2005).

If culture is politically significant, then understanding language in its relation to power, identity and intervention (Richmond, 2014) can accentuate the importance of local engagement, and denotes how “important legitimacy, custom, culture, identity, reconciliation and local politics or power structures are. The more we know about them, the less we realize we can achieve and the more we understand ‘our’ limitations” (p. 697). A search for a radically new way of thinking is underway, and a different approach in discursive, ethnographical translation of value in practice has created a fork in the road that examines the unpredictable effects of a balancing act between bottom-up local to international, or top-down policy implementation approaches

that explore the plausibility of peacebuilding as a joint interventionary, and also a localized, process (Richmond, 2014).

As a key aspect of the debate, the presence of new actors in conflict transformation has been taken up in the literature, and non-state armed groups, as well as the private sector have also been seen as relevant actors in the peacebuilding process, in addition to civil society (Killick, Srikantha & Gündüz, 2005; Iff, Alluri & Hellmüller, 2012). In line with this a new discourse has emerged within some international organizations such as the World Bank, the UN, and includes the potential of private sector contributions in conflict prevention, and transformation (Haufler, 2001; Switzer et al., 2004; Wenger & Möckli, 2003). Killick, Srikantha and Gündüz (2005), and Banfield, Gündüz and Killick (2006) look at the overall contribution to peacebuilding, and Iff et al. (2012), together with Tripathi and Gündüz (2008), look at the role of business in mediation processes. Normative statements have been put forward, with practical examples of positive contributions to peacebuilding by private companies (Iff et al., 2012), as well as debate and discussion on potential options for corporations to support the business of peace (Nelson, 2000). These have outlined a spectrum of real examples of corporate engagement in conflict resolution which have been acknowledged, with an increase of the number of practical initiatives in this field. Bray (2009) takes an economic recovery approach, analysing specific intra- and inter-sector opportunities and challenges, as the literature has been largely centred on Transnational/Multinational Corporations (TNCs/MNCs), particularly those from the extractive industries and most often in the context of their negative impact on conflict (Killick et al., 2005).

Due to its relevance in conflict and post-conflict societies, “framing the ‘business and conflict’ debate in such a one-dimensional manner risks ignoring not only the immense diversity of the private sector, but also the potentially constructive role businesses of various sizes and types can play in addressing conflict” (Killick et al., 2005, p. 1). Literature that addresses a positive contribution to peacebuilding initiatives is based mainly on a regulatory approach, discussing different initiatives and processes that attempt to enhance responsibility and accountability of actors through voluntary regulatory measures. For Lappin, (2009), multiple stakeholders draw on many business practices, and a historical tendency to look at peacebuilding from the viewpoint of a single discipline has been inhibiting efforts to develop and promote more embracing strategies of a more nuanced understanding of conflict. Lappin (2009) defined transdisciplinarity, with its ability to solve complex problems, as “the use of knowledge from

a range of disciplines to address an issue. This application of various disciplines is not confined by the boundaries between the separate disciplines; rather, transdisciplinarity transgresses these boundaries to provide original and creative outcomes” (p. 12).

As a consequence, and in addition to developments in peacebuilding studies engaging with the role of private companies in promoting peace within the business community, this shift in focus is illustrated by concepts such as corporate social responsibility (CSR) and (global) governance. Non-MNCs are beginning to increasingly interact with spaces beyond the non-local, and the aim is to contribute to understanding the changing role of governments in promoting corporate social responsibility (CSR). Over the last decade, governments have joined other stakeholders in assuming a relevant role as drivers of CSR, working together with intergovernmental organizations and recognizing that public policies are key in encouraging a greater sense of CSR. In order to promote, and encourage businesses to adopt CSR values and strategies (Albareda, Lozano, Tencati, Midttun & Perrini, 2008), analytical focus on new strategies adopted by governments together with its organizational implications, necessitates a multi-dimensional dynamic perspective and approach based on a stakeholder-oriented conceptualization of corporate social responsibility (CSR), and which integrates moral, cultural and strategic aspects of the CSR development process (Maon, Lindgreen and Swaen, 2010). Socio-economic actors continue to demand that organizations demonstrate economic, legal, ethical and discretionary responsibilities in undertaking to fulfil their accountability to society (Carroll, 2004), and in spite of its current popularity, the field of CSR studies comprises profuse approaches, with debate on ambiguous constructs of diverse and complex theories and terminologies (Garriga & Melé, 2004). The proper dimensions of a company’s social responsibilities and the relationship between corporate social performance (CSP) and financial performance (FP) are still the subject of lively controversy and, from a more practical perspective, CSR also remains difficult to operationalize (Maon, Lindgreen & Swaen, 2010).

As a more expansive definition of the concept, CSR is considered in context of discourse and dialogue processes within, and between, organisations. A broad definition can locate action as the source of dialogue and the business case for CSR, or “doing good while making a profit,” appears to be advancing within the business ethics literature as a preferred conception of CSR (Verissimo & Lacerda, 2005; Jonker & Nijhof, 2006; Maon, Lindgreen & Swaen, 2009; Scherer & Palazzo, 2011; Kolk & Lenfant, 2013). This is possibly because MNCs generally operate in a less regulated global business environment that often necessitates strong ethical corporate

leadership to further stakeholder interests. Overall, these results help reconcile corporate and stakeholder objectives since evidence of a link between financial performance and ‘doing good’ sustains global CSR. Alluri et al. (2012) note, however, that “systematic links between business support to peace and the debates on CSR and governance have, however, hardly been established” (p. 9). An initial link of peacebuilding to organisational systems and processes is through dialogue. Roman (2005) acknowledges that dialogue has been studied from literary, philosophical and linguistic angles, but has not been studied to a great extent within organisational contexts. Dialogue has been often referred to in knowledge management and organisational learning studies (Stähle, 1998; Nonaka, 1995; Senge, 1990; Dixon, 1997), leadership studies (April, 1999), and Gustavsen (1992) and Isaacs (1994) have focused inquiries on organisational contexts. For Nonaka (1995), the value of dialogue as a means for transforming tacit knowledge to explicit knowledge, and creating new knowledge is most important for organisations.

2.3. Role of Dialogue and Discourse in Peacebuilding

In the larger theoretical context of turbulence, and of intersecting and/or opposing perspectives and their standpoints, this study emphasizes that it is timely to re-examine and critique implied or assumed dynamics surrounding encounters and intersections of civilisations, perspectives and paradigms (Marsella, 2005). Such critique may be undertaken around debate and discussion relating to what constitutes effective dialogue for peacebuilding, and what support measures such dialogue entails and requires. More specifically, how can diverse perspectives on leadership be examined and further analysed, in the context of effective frameworks and mechanisms of dialogue for peacebuilding?

There are many forms of dialogue, and the concept has come to the fore within contemporary society, and not just within relationships between companies and their stakeholders (Burchell & Cook, 2008; Bokern, Lemmetyinen, Legrand & Maréchal, 2009). It has long been considered as one of the most ethical forms of communication, and as one of the central means of separating truth from falsehood (Hedeen, 2005), the concept has its roots in a variety of disciplines: philosophy, rhetoric, psychology, and relational communication (Hoover, 2011). However, increased usage of the term, has led to an expansion and loosening in the manner in which the term is applied (Rockwell, 2003).

Dialogue has a far more open role than traditional debate, involving the breaking down of entrenched positions and the widening of assumptions (Burchell & Cook, 2008), and as a philosophical form of communication re-emerged in the twentieth century, especially in the works of theologian and philosopher Buber (1985) and semioticians Bakhtin and Medvedev (1928). Buber (1985) suggested that dialogue involves efforts to recognize the value of other individuals, viewing them not as *objects* framed by “I You,” but as *equals* framed by “I Thou”, based on reciprocity, mutuality, involvement, and openness Buber’s work views others as an end and not merely a means to achieving desired goals (Kent & Taylor, 2002). For Linder (2002), “dialogue is a form of linguistically-mediated communication that, in contrast to the monologue of solo performances and expressions of subjective intent, engages others and the self in a mutual encounter of interaction and reciprocal exchange”, and it is reciprocity and mutuality that “distinguish dialogue from less norm-governed talk” (p. 53). Differentiated from conversation in which parties take turns and maintain a level of respect, dialogue demands, what Linder (2002) refers to as, “uptake”, which is an articulation of shared desire to come to mutual understanding, is not argumentative nor debate but demands that actors commit to the “give and take of active communication and motivated to understand as well as to make themselves understood” (p. 53).

In order to understand why dialogue is essential, Schein (1993) suggests that we first have to realistically comprehend what is occurring in the world. According to him, the world has become increasingly more complex, and requires individuals, communities and populations to develop skills and mechanisms of dealing with rapid and unpredictable change, while simultaneously adapting to such transformative processes in order to learn how to cope with complexity. Prevailing complexities, it is argued (Baets, 2006), tend to lead to the emergence of different coping mechanisms and subcultures, which may manifest different beliefs, languages, and mental models for reconfiguration of, and adjustment to, new or emergent contexts. These processes, in turn, precipitate an increasing need on the part of the individual and the collective to exchange ideas and create shared understanding, in the absence of which the ‘whole’ becomes fragmented and functioning mediums for communication may disintegrate. In view of such trends, Schein (1993) claims that dialogue is essential in present day society and organizations. Schein adds that the root of the problem may lie in failure to communicate, compounded by ‘cultural misunderstandings’, and that these obstacles prevent concerned parties from framing the problem in a commonly comprehensible or acceptable way, thereby making it impossible to address and deal with problems adequately and constructively.

As paraphrased, Schein (1993) underscores the need to improve our thought processes, especially among groups where the solution depends on participants reaching at least an acceptable denominator or ‘formulation’ of the problem. It is for this reason, Schein continues that governments, communities, and organizations have focused increasing attention on the theory and practice of dialogue. As a proponent of dialogue, he claims that this process and its mechanisms holds promise as a way of facilitating groups to attain higher levels of consciousness and solidarity, thereby becoming more creative and effective. He states that “dialogue is necessary as a vehicle for understanding cultures and subcultures, and organizational learning will ultimately depend upon such cultural understanding. Dialogue thus becomes a central element of any model of organizational transformation” (p.40).

What is dialogue therefore? Nichol (1996) observes that dialogue is a multi-faceted process that goes well beyond typical notions of conversational parlance and exchange. It is a process which explores an unusually wide range of human experience including, but not necessarily limited to:

- our closely-held values;
- nature and intensity of emotions;
- patterns of our thought processes;
- the function of memory;
- import of inherited cultural myths; and,
- the manner in which structures and mechanisms of our neuro-physiology enable us to deal with and to store moment-to-moment experiences for subsequent recall and application, contingent upon the needs and demands of life situations.

Most importantly, dialogue and discourse provide pathways for an exploration of the manner in which ‘thought’, viewed by Bohm (1996) as an inherently limited medium, rather than an objective representation of reality - is generated and sustained at the *collective* level. Such an inquiry necessarily calls into question long and deeply held assumptions regarding aspects such as culture, meaning and identity, cultural communication, and ongoing transmission of knowledge. In its deepest sense then, dialogue and discourse test the viability of traditional definitions of what it means to be human, and to collectively explore the prospect of an enhanced humanity (Bohm, 1980; Nichol, in Bohm, 1996).

According to Bohm et al. (1991), widespread fragmentation creates incoherence in our thought, and dialogue is a means to explore, and hopefully re-knit such fragmentation and incoherence. He clarifies that, in its essence, dialogue is an exploration, chosen and applied as a term that denotes and implies a way and approach to exploring the roots of the many crises that currently face humanity. Dialogue enables inquiry into, and understanding of, the sorts of processes that fragment and interfere with real communication between individuals, communities and nations. As applied in this dissertation, dialogue can also be applied as a tool and process through which even different parts of the same business organization, or institutions, may be integrated and cohered (Hesselbein, 1997).

Senge (1990) points towards and highlights the same problem: the bigger picture is neither seen nor comprehended, and organizations live under the illusion that the world is created of separate, unrelated forces. Senge (1990) insists that it is when we give up this illusion that we can then build 'learning organizations', within which people continually expand and enrich their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning how to live and learn together. He identifies "systems thinking" (p. 3) as the cornerstone of learning organizations. Closer to the interests of this thesis, Senge (1990) extols the idea of dialogue, and states that Bohm (1996) has synthesized "the two major intellectual currents underlying the disciplines namely, the systems or holistic view of nature, and the interactions between our thinking and internal 'models' and our perceptions and actions" (Senge, 1990, p. 239). In linking dialogue to the inseparable thinker, dialogue then becomes a state of perpetual creation (Pearce & Cronen, 1980), and therefore provides a useful implement that, when utilised and wielded effectively, can serve to build coherence, knitting together previously fragmented conceptions of organisational behaviour.

'Dialogue as intention' is more amorphous and for Varney (1996) dialogue emerges as a "means of communicating a subtle level which points the way management may need to develop in order to deal with an increasingly complex and unpredictable world" (p. 30). Dialogue is referred to beyond the ordinary sense of dialogue between two people, and utilises particular tools by and through which groups are able to participate (Varney, 1996; Bohm, 1990) in pools of meaning, common to all and subject to constant change. As a necessary vehicle of building cultural understanding, to engage in dialogue is to navigate a vast field of

symbolic allusions (Theimann, April & Blass, 2006) which have been attributed meaning by the individual actor-agent who is the bearer and transmitter of subjective thoughts.

The concept of dialogue is deeply rooted in philosophy and relational communication theory, and it helps to juxtapose dialogue with others forms of communication to truly understand it as a “special kind of talk’ (Dixon, 1996, p. 24). Kent and Taylor (2002) utilise the relational definition of dialogue as applied in public relations theory, and clarification of the concept of dialogue in public relations vocabulary is an important step toward understanding how organizations can build relationships that serve both organizational and public interests. Pearson’s (1989) work on dialogue as a practical public relations strategy is the earliest substantive treatment of the concept, and as public relations theory and research move toward a two-way relational communication model, many scholars and practitioners are increasingly using the terms “dialogic” and “dialogue” to describe ethical and practical approaches to public relations. On dialogue as a tool of public relations ethics, Pearson (1989) wrote: “... it is morally right to establish and maintain communication relationships with all publics affected by organizational action and, by implication, morally wrong not to do so” (p. 97). In public relations, as in peacebuilding, scholars use the terms dialogue as “dialectic,” “discourse,” and a “process” with little consistency in its usage (Kent & Taylor, 2002).

As part of a wider purview of epistemology inherent in dialogue, understood in Greek as ‘*Dia*’, meaning *through, between, inter* and *logos* meaning ‘*word*’, a researcher on dialogue may need to recognise that before dialogue can occur, it is preceded by a primary step of discourse whereby knowledge is articulated, framed and communicated in a language that is understandable and that can be interpreted and inferred into multiple contexts (Pickerill, 2009). In other words, such language and its content should be translatable into, or equated with many situations and experiences. It is to be noted that this theory of knowledge, as applied and manifested in dialogue, underscores a fundamental objective and aspect of the research, namely, the critical need to highlight and underscore the gap between theory and practice (Kanagaretnmam & Brown, 2006).

An additional objective spans the endeavour to locate and configure dialogue within contexts or spaces where vision, intention, purpose, focus, aim, objective, wish and desire are manifest. These attributes may be termed as ingredients that combine to comprise internal spaces for meaning and its interpretation (Chia, 2004). At an individual level, this is the space where

world view is perceived, articulated through thought, intention, voice, then action (Schwandt & Gorman, 2004). These linked components may be seen as part and parcel of the process for meaning creation. Communicating individual thoughts (written, spoken or enacted) into a shared and objective space is an act of shaping and attributing value to subjective understandings and meanings (Pearson & Cronen, 1980). Actions that follow communicative pathways of internal models and world views, must be cognisant of the inherent nature of subjectively-shaped interpretive modes and meaning-making (Lipshitz, Ron & Popper, 2004).

In international conflict resolution the term dialogue is used frequently, but due to increasing intricacy of issues and speed of communications, understanding the nature and success of dialogue often lacks specificity. When examined in practice, dialogue is revealed as an essential, though often overlooked, aspect of international relations work with specific methods for conflict management and peacebuilding (Feller & Ryan, 2012). In seeking an encompassing definition of dialogue that covers intention, thought, action, and decision-making, and in order to utilise different terms that carry similar meanings to the term *dialogue*, a search through the thesaurus provided the following words: *discourse, interchange, discussion, negotiation, exchange of ideas, channel of communication, information flow*. Dialogue can also be a conversation, an interview, chat, or talk (Stains, 2012). The terms above will be used interchangeably to vary use of terminology and to begin deriving a broader base of terms from which to sustain an understanding of dialogue in all its configurations as both a mental action, such as thoughts, physical actions such as spoken word, or performance of certain deeds. As Stains (2012) indicates, dialogue exchange occurs at multiple levels and can vary from “polite discussion of a topic to deep engagement with a defined “other” characterized by exquisite listening, honest speaking, and empathic connection” (p. 33).

The prevailing trends, as deduced from the literature, prompt well-located and genuine strategies and objectives of transformation processes, so as to provide a basis for aligning the necessary, relevant and ameliorating economic and social developmental programmes and processes, since these too precipitate other diverse complexities (Haas & Kleingeld, 1999). The broad arena of community development initiatives therefore provide fertile ground towards an expanded inquiry of contexts and frameworks within which peace can be built and maintained. Consensus and adoption of an approach, to designing and developing such a strategy, is in itself part of a form and ingredient of inter-perspective dialogue, linked to definitions of learning that are located in, and not abstracted from, the real world. Consequently, as part of and through

inter-perspective learning, there can be an exploration of wider and multiple ‘horizons of understanding’ (Gadamer, 1979) and these may be best realized through dialogue. This dialogue-learning experience is thus deepened if it: appeals to a higher personal aspiration; occurs in open dialogue with others; and aims at action in practice (Maes, 2005).

In diverse contexts and levels of reality, dialogue/discourse processes can serve as a key component of an effective and integrated model of peacebuilding (Kanagaretnam & Brown, 2005). In relation to this, issues or ‘gaps’ that were addressed and revealed through the literary study highlight the potential for ambiguity in attempting a distinction between theory, action and practice; or researcher and practitioner. Notwithstanding such gaps, review of the literature provided a platform from which to reconcile and align the theoretical significance and practical relevance of theory building (Mwagiru & Mwagiru, 2006).

In concluding this section, observations may be made of shifts in the global geo-political environment that have precipitated definite impacts on the nature of contemporary conflicts. Specifically, there has been a shift away from inter-state wars to a preponderance of almost exclusively internal conflicts, with regional and international repercussions (Neethling, 2009). This phenomenon has been accompanied by parallel alterations in orientation of attitudes and approaches to conflict resolution and peacebuilding (Miall, 2004). What was once seen as the preserve of states, and multilateral bodies such as the Bretton Wood Organisations, is now considered as a multi-faceted process that draws from, and engages, a broad range of sectors (Chandler, 2013). Combined with the increasing attention devoted to the economic causes and drivers of these conflicts, as well as the critical importance of economic regeneration as an aspect of peacebuilding, this suggests the time is ripe for a greater focus on the positive potential of involving a wide array of stakeholders across sectors.

As part of this observation, it is surmised that a significant obstacle to maximising on such a shift is the lack of recognition and acknowledgement of the fact that business communities, the private sector, NGOs and civil society have undeniable roles in community development, notwithstanding the lack of clarity on the exact nature and extent of such roles (Ponzio, 2012). Overcoming related obstacles to creating institutional configurations that enable provision of necessary factors for holistic social well-being requires a concerted orientation and awareness-raising of, firstly, the multi-sector and trans-disciplinary nature of peacebuilding; secondly, the

nature, size, type, and stage of the conflict; and thirdly, the need for further research endeavours in order to clearly identify different and varied roles for the wider array of stakeholders.

2.4. Leading through Awareness - Nature and Role of Leadership in Peacebuilding

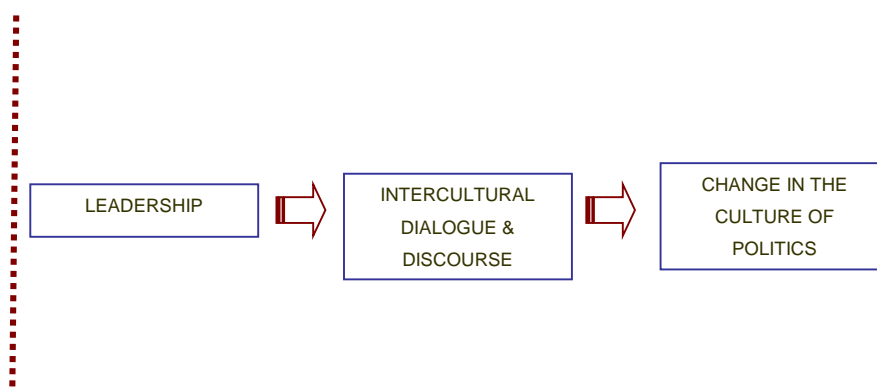


Figure 1- Leadership-Dialogue Pathway

This section examines how and why leaders can, and should, be involved and engaged in dialogue processes for peacebuilding. Leadership, peace, transformation and development constitute core and related areas of inquiry for this study. Description and commentary of aspects and issues pertaining to leaders and leadership, revolve around concerns that speak to types of leaders, roles of leaders, attributes and characteristics of leaders and leadership, as well as the capacity of leadership for peacebuilding and transformation alongside their preoccupation with institution-building endeavours. Pegged, but not limited, to these are other dimensions arising from concepts and perceptions associated with visionary and responsive leadership, and the influence of values and value systems on leadership. Each of these facets has implication for this inquiry, in terms of the proximity and intersections of continually changing and shifting paradigms, conditions and parameters of development, as part of the dialectics and dynamics of leadership and governance (Söderbaum, 2009).

Guided by the objectives of this study as earlier articulated, and as confirmed through the literature review, it is important to investigate the existence of clear linkages and intersections between peacebuilding and leadership, and to thereafter underscore the importance, critical and facilitative role of leaders and leadership in peacebuilding, including its attainment and maintenance. Such roles demand that leaders possess inherent capacity to participate as key architects and custodians of peace, principally through their leadership abilities (Waldman &

Siegel, 2008). These should enable them to act as catalysts in the design, cultivation, nurturing and inculcation of a culture of peace; they may even be regarded or considered at some level as ‘artists of meaning’, being able to continually combine multiple elements and perspectives presented by organisational stakeholders in meaningful ways. It is also necessary for those in leadership to have the ability for clear articulation of their vision and perceptions on peace and peacebuilding, and to steer organisational growth in line with prevailing trends (Dull, 2010). A culture of peace cannot be realised without grounded understanding and knowledge of the language of peace, its defining factors and characteristics, and the containing multi-dimensional and intersecting contexts in time and space. In relation to this, Owen (1999) states the following:

“As the structure of our world and the conditions of uncertainty have yielded to an avalanche of change, the extent of our longing for stable, definite leadership has been exceeded only by the impossibility of finding it. The fault lies not with leadership but rather with ourselves and our expectations” (p. 2).

In a subsequent contribution, Owen (1999) further adds, “... leadership under the conditions of transformation is a collective and constantly redistributed function, and not the private property of the few or the one. The role of leadership is to engage in the quest for the realization of human potential” (p. 4). To reiterate, peacebuilding is multi-disciplinary and this implies that, as part of their role, leaders are expected to have and encompass a meta-view of peace-making and peacebuilding processes, and as generally touted, the role of leadership is to be visionary, intelligent and strategic. Such attributes and qualities are understood as critical to leading and guiding communities or employees through transitory societal changes, and facilitating the processes of negotiating dilemmas of change (Crossan, Vera & Nanjad, 2009).

Provided below, and building on the foregoing, are conceptual definitions of some key terms which appear closely associated with the focus of the literature review. Suitable departure points for highlighting the fluidity of linkages are offered by these terms and the principal concepts identified. Conceptual linkages have a bearing on grounding understanding of challenges faced in delineating the investigative parameters, attributes and characteristics of dynamic leadership. This manner of leadership is able to nurture and steer sustainable peace and peacebuilding, through effective dialogue structures and mechanisms. However, it is contended in this study that in order for the envisaged shift to take place, leadership has a role to play as part and parcel of the whole matrix of stakeholders (Rodman, 2014).

Since first introduced by the UN report entitled *An Agenda for Peace* (1992), a document that highlighted and emphasized the notion of ‘peacebuilding’ as having become progressively more comprehensive, complex and multi-dimensional, attracting ever more actors, including civil society, while encapsulating diverse activities and timeframes - before, during and after war - , here peacebuilding “is aimed at preventing the outbreak of, the recurrence, or continuation of armed conflict” (Smith 2004, p. 20). It thus covers a wide range of policy and intervention areas, which have evolved over the last couple of decades and according to Varney (1996), “... new capacities of mind are needed” which apply additional elements beyond technical expertise that have previously been considered sufficient for future planning (p. 30).

It is also now recognised that, as with development assistance, peacekeeping interventions can have negative economic effects on local business activities, seriously distorting local economies by creating excessive demand and boosting the prices for goods, rents and salaries, often astronomically (Andrews & Willett, 1997). This can lead to a temporary ‘brain drain’ of highly educated locals to international and non-governmental organisations, usually to work as translators. This can seriously harm local businesses that cannot offer competitive salaries, starving them of much needed expertise and skills (Killick, Srikantha, & Gündüz, 2005).

In the text *The Promise of Mediation*, Bush and Baruch (1994) focus on the dialogue issue of how to ‘respond to conflict through empowerment and recognition’. They further state:

Over the past three decades mediation has been increasingly used as an alternative process for resolving disputes. But as the field has grown and become institutionalised, mediators have come under increasing pressure to take a directive approach to practice in order to generate agreements and solve problems. The ‘problem-solving approach – where reaching agreement is paramount – now characterizes the contemporary mediation movement. This approach ... neglects the most important dimension of the process: its potential to change the people themselves who are in the very midst of conflict – giving them both a greater sense of their own efficacy and a greater openness to others (p. 21).

Mediation is explored for its potential to transform, and how its long-term impact can be realised. Bush and Baruch (1994) outline an alternative theoretical framework for better understanding of conflict and mediation, “based on valuing both personal strength and compassion for others” (p. xix). Fulfilling that promise translates into locating a transformative approach as a central fulcrum for development of theory, policy and practice. They state that:

“...the move toward a transformative approach reflects a much larger shift in thinking about human nature, conflict and social relations; ... transformative practice rests on an

emerging relational vision of human nature and society, and we contrast this underlying view-point with the prevailing individualistic vision that underlies a problem-solving orientation to conflict and mediation” (p. xix).

At another level, pertinent issues of inquiry emerge in relation to how the concept of mediation for conflict transformation applies in relation to fluid and constantly changing contexts of peace and peacebuilding. Equally important are parallel and continually surfacing, changing and shifting concerns and characteristics of leadership across different contexts. Indeed, Galtung (1990) as well as Danesh and Danesh (2002) support this observation that margins and bounds of leadership decisions and actions may themselves be the causes and precipitates of peace-conflict cycles and syndromes already referred to. When unpredictable leadership scenarios are factored into the narrative of dialogue/discourse, and peacebuilding, the areas of inquiry become dense with intertwined complexities.

It is only recently that the ‘language’ of peacebuilding has been adopted and utilised within the discipline of conflict resolution, adaptation, and transformation (Brown & Morgan, 2008). There has been a campaign of peace practitioners who recognise that reconstruction and society building occur during many phases of a culture, and nation building in all its configurations needed to be tied in to these post-conflict reconstructive endeavours (Miall, 2004; Caruso; 2006; Lotze & Coning, 2012). Out of such discourse, benchmarks have emerged for peacebuilding frameworks that incorporate the notion of ‘emergent’ cultures of peace (Schimmel, 2009). Research activities reflect a concerted attempt to ground focus of the exercise on how findings and conclusions reached could be applied or incorporated in appropriate ways, as part of strategies identified for meeting community needs, at various levels of policy formulation and implementation (African Union, 2009; Berdal, 2009; Ponzio, 2010). In subsequent chapters, these aspects are discussed further, particularly in the context of peacebuilding approaches within organisations, multi-sector situations, and multi-perspective dynamics.

From a dialogue perspective, generation, mobilization and building of the moral imagination requires grasping a clear understanding and feel of the landscape of protracted violence and why such deep-rooted challenges are posed for unfoldment of constructive change. The dialogue process can thereby inform and portray through deep exploration, the “geographies and realities of what destructive relationships produce, what legacies they leave, and what

breaking their violent patterns will require” (Kögler, 1996, p. 5), capturing the “moral imagination”, defined here as requiring:

“... the capacity to imagine ourselves in a web of relationships that includes our enemies; the ability to sustain a paradoxical curiosity that embraces complexity without reliance on dualistic polarity; the fundamental belief in and pursuit of the creative act; and the acceptance of the inherent risk of stepping into the mystery of the unknown that lies beyond the far too familiar landscape of violence” (Kögler, 1996, p. 5).

Russell (2001) underscores the importance of values by asserting that the system of values that a given leader adheres to does affect a leaders’ perception of situations, and may ultimately influence organisational performance. Thus, in order to establish sound leadership practices, leaders must first examine their own belief systems; thereafter, they should also critically examine the values of the organisations they lead and steer. Values according to Russell (2001) as an important part of each individual’s psyche, constitutes the core beliefs or informing thoughts that stimulate human behaviour.

To sustain the peacebuilding process, a critical mass of peacebuilding leadership is needed. Leadership at relevant levels is a pre-requisite: international and internal. At domestic level, a distinction is made between top, middle, and grassroots level leadership. The top level is comprised of the key political and military leaders in the conflict. The middle-range leaders are not necessarily connected to, nor controlled by, the authority or structures of the major opposition movements. They could be highly respected individuals or persons who occupy formal positions of leadership in sectors such as education, business, religion, agriculture, health, or humanitarian organizations. The grassroots leaders include people who are involved in local communities, members of indigenous non-governmental organizations carrying out relief projects for local populations, health officials, and refugee camp leaders. Finally, there are external and internal leaders.

Second, we require leadership in different domains. Leadership is crucial for the installation of each of the peacebuilding blocks, in order to facilitate: (a) peace negotiations at different levels; (b) the democratic transition process; (c) development; (d) the establishment of a secure environment; (e) the creation of an integrative climate; and, (f) international cooperation (Reychler & Stellamans, 2005).

In conflicts, there are never a lack of leaders. Indeed, there are often too many leaders competing for different, often incompatible, kinds of peace. Reychler and Stellamans (2005) divide the authority of leaders into two forms: formal authority, granted because the office-holder promises to meet a set of explicit expectations (job descriptions, legislated mandates), and informal authority, which comes from promising to meet expectations that are often left implicit (expectations of trustworthiness, ability, civility). Formal authorization brings with it the powers of the office, but informal authorization brings with it the subtle, yet substantial, power to extend one's reach way beyond the limits of the job description. Leadership is also exercised by people without formal authority (Waldman & Siegel, 2008). All these types of leaders can lead or mislead. Therefore it is important to make a distinction between leaders and leadership. Leadership is the influencing process of leaders and followers to achieve objectives through change or adaptive challenges (Reychler & Stellamans, 2005).

A number of theories exist on how to develop the means to assess a critical mass of peacebuilding leadership, and could incorporate different analytic styles such as, their change behaviour, personality, and motivation. It is helpful to make use of ideal types to convey differences between peacebuilding leadership and peace inhibiting leadership. These ideal types can be used as poles of a continuum between which leaders can be situated. The study focuses on four aspects of peacebuilding leadership: values, analytic style, change behaviour, as well as motivation and personality. For each of these aspects, a number of theories have been formulated which need to be tested. Developing greater understanding of our observations can give deeper meaning to daily practice and conceptual development (Baets, 2006).

Building on this, a focus on the individual, organisation and functions of integrative leadership should be to manifest shared values through vision, aligning leadership with the 'zeitgeist' – the spirit of the times. The organisational spirit cannot be coerced, made up as it is of individuals, but individual aspirations and intentions can be involved in transformative ways through collective dialogue, and mapping of the organisational journey towards developing collaborative, interconnected, interactive and communicative organisational networks of expertise (Stohl, 1995; Hakkarainen et al., 2004). It is suggested that through consultative dialogue, mapping of the collective sentiment towards the validity of, or resonance with, an organisation's vision can be a central vehicle through which shared goals of diverse stakeholders, collectives and organisations can coalesce with a focus on adoption and application of shared values. Organisational dialogue, in practice, not only reflects the 'spirit'

or 'ethos' of a place; it serves to mould, shape and refine organisational values, and influences the way these values manifest (Phiri & April, 2014). As an outcome of dialogue processes, founded in integrative leadership, Stohl (1995) suggests that organisational communicative structures can act and serve as conduits for anchoring and sustaining such shared values. Stohl defines organisational communication as "the collective and interactive process of generating and interpreting messages" (p. 4). Thus, enabling development and implementation of appropriate organisational or institutional structures becomes an integral function of leadership, as Stohl further elaborates "networks of understanding are created through coordinated activities and relationships that permeate organisational boundaries" (p. 4).

Structure follows thought and intention, and Ricigliano (2003) contends that "individual organizations have to see peacebuilding not just through the narrow lens of their own core competencies, but in a holistic way that would consider the peacebuilding needs of a situation at the systemic level and how their individual efforts relate to those of others" (p. 446). Reversing this order is to invite disaster, although how organisations conceive of their behaviour on the ground, and in their operating strategies is a current challenge as, there is no widely shared integrated theory of peacebuilding as yet that would assist organizations to examine how their unique competencies fit and combine together. The research therefore avers that it is the leader's role to 'make space' for new things to happen by 'raising awareness'; this action triggers and enables conditions of renewal, and ultimately translates into critical differences between continuation and penultimate demise of dialogic actions and initiatives directed towards peace building. Ricigliano (2003) suggests attempting to define integrated approaches to peacebuilding both in theory and practice, and introduces the concept of a Network of Effective Action (NEA). The concept does not refer to a particular structure but to, "a set of practices for how peacebuilding [leadership] actors can organise themselves for more effective and integrated collaboration, and for greater impact on conflict situations at the programmatic and systemic levels" (p. 446). Parallel to this, exemplary leaders also advocate group-oriented approaches as an avenue and means of strengthening communities and of improving society at large. An appropriate mode of leadership in service for transformation, and with visionary response to realities can create a fluid framework that invites participation, and interrogates interactive spaces for dialogue and discourse.

Another influential concept in current leadership literature is *servant leadership*, a term coined by Greenleaf (1977), considered to have been a principal proponent of the concept according

to which the servant-leader is a servant first, who places highest value on other people's significant priorities and personal growth. He inspired the concept of servant leadership among modern organisational theorists, and espouses servant leadership as a valid, modern theory for organizational leadership (Russell, 2001). Covey (cited in Russell, 2001) calls for principle-centred servant leadership and argues for a refocus on what he terms the character ethic of leadership which emphasises, "personal integrity, humility, fidelity, courage and other traditional values." (p. 76), and defines success as "adherence to internally consistent morally upright values." Covey further states that "the servant leadership concept is a principle, a natural law, and getting our social value systems and personal habits aligned with this enabling principle is one of the great challenges of our lives" (p. 78).

Phiri and April (2014), and Russell (2001) argue that values constitute the foundation of *servant leadership*, and leaders should therefore understand and clarify their own belief systems in order to transmit good organisational values to others. Importantly, values affect leaders' moral reasoning, by influencing judgements about ethical and unethical behaviour, including personal behaviour (Leeper, 1996). The personal values of leaders become integrated into personal value systems, which define the character of individuals (Schoemaker, Nijhof, and Tonker, 2006). It is argued that certain values are essential and form core elements to the value systems of good leaders, "they are the independent variables that actuate servant leader behaviour" (p. 78). These primarily include honesty, integrity, concern for others, fairness and justice. Maintaining proper personal values can yield a powerful form of leadership, Blanchard and Peale (1988) refer to ethical management, and fundamentally, that the values which leaders possess, as individuals, may be the underlying factors that separate servant leaders from all other leadership types. Stone, Russell and Patterson (2004) argue that the concept of the servant leader brings together service and meaning. They state that a servant leader relies upon service "to establish the purposes for meaningful work and to provide needed resources" (p. 356).

Stone, Russell and Patterson (2004) reiterate that an increasingly complex world requires driven and dynamic leaders for dynamic times, and both transformational and servant leadership offer a conceptual framework for dynamic leadership. Through combining both facets of leadership, thereby remaining attuned to basic life forces of the universe and, in serving them, a dynamic leader naturally serves his or her colleagues, company, and society. Greenleaf's (1998) idea about service is that it is both an attitudinal and behavioural concept. He highlights the fact that it combines a concern for getting things done, with attention to the

needs of those who are getting things done. There is only one function – servanthood. Similarly, Spears in Greenleaf (1998) avers that servant leadership implies that a servant-leader is a servant first, with a desire, aspiration and decision to lead. A great leader's first experience should be as a servant to others, and a measure of leadership is primarily motivated by a deep desire to help others, while emphasizing service to others, and an increasing awareness of the changing needs of employees. Such leaders adopt and employ a long-term, transformational approach to life and work, which is in essence a reflection of a 'way of being'. This 'way of being' can also be understood as a continuous shifting strategy, through what Hesselbein (1997) refers to as a reconfigurable organisation that has the potential for creating positive change throughout our society. Miller (1995) and Russell (2001) suggests that servant leaders should establish both vision and direction, delegating decisions about how to attain goals. A caveat is placed, however, that delegation does not equate to abdication, but rather involves both accountability and trust. Blanchard (1997) argues that, in essence, servant leadership involves a turning around, and inversion of the traditional organizational pyramid.

Stone, Russell and Patterson (2004) view the leader as a steward (April, Kukard & Peters, 2013), who utilises their maturity and influence not to direct others but to “motivate and facilitate service and stewardship by the followers themselves. It is a humble means for affecting follower behaviour” (Stone et al., p. 356). Empowerment together with the logic of mature action (April et al.), is located as a central aspect of excellent, transformational leadership, as it “involves entrusting workers with authority and responsibility....it emphasizes teamwork and reflects the values of love and equality...and is an important consequence of other leadership behaviours” (Russell, 2001; p. 78). Lederach (2005) insists that we must also explore the “moral imagination”, defined here as requiring “the capacity to imagine ourselves in a web of relationships that includes our enemies; the ability to sustain a paradoxical curiosity that embraces complexity without reliance on dualistic polarity; the fundamental belief in and pursuit of the creative act; and the acceptance of the inherent risk of stepping into the mystery of the unknown that lies beyond the far too familiar landscape of violence” (Kögler, 1996, p 5).

At some level, this genre of leadership supports the view that integrative leadership has strong conceptual relevance in relation to the idea of transformative and servant leadership. A leader in service of transformation encapsulates all elements described above, and is able to facilitate accommodation of, and the building of, multiple perspectives on shared values. Such leaders

are therefore better equipped to create visions that are inclusive and reflective of shared meanings, thereby enabling wider reach and deeper impact of the influences of their leaderships practice. “By following some thread of meaning in the dialogue you have entered a new mind space... dialogue can take you into a deep level of collective wisdom” (Varney, 1996, p. 31-32).

Debating whether a leader’s integrity affects managerial decision-making with respect to social responsibility, Verissimo and Lacerda (2014) propose a model in which transformational leadership mediates integrity and corporate social responsibility (CSR). Results indicate that integrity is a predictor of transformational leadership behaviour, and that transformational leaders’ behaviours are linked to CSR practices. It was also found that leaders, rated with higher integrity, are engaged in CSR because they exhibit more transformational leadership behaviours. These findings add to the extant literature, by demonstrating that integrity is important as transformational leaders engage more actively through ‘responsible’ behaviours. Practical implications call for an understanding among corporate leaders of the benefits of integrity, and how it relates to transformational leadership. Organizations can improve their selection and leadership development processes by focusing on these two dimensions. Consciousness, as a term and approach, is applied to leadership practice as a deepened sense of mental acuity, and awareness in relation to the multitude of world views and value sets held by individuals (Phiri & April, 2014). Cultivation of awareness, and an ability to discern the intersections of shared values that inform behavioural codes can, when applied to organisational activities sustain an integrative model of leadership (Küpers, 2011). Such integrative leadership, can through an understanding of spiritual precepts translated into organisational goals, serve to clarify followers’ moral identities and strengthen and deepen their commitment. Adair (2003) observes that, in order to transcend limitations, “... we are challenged to find ways to bring such a level of aligned intelligence into our planning processes” (p. 183). Varney (1996) also adds that “the complexity of our thinking needs to match the complexity of the world in which our plans are to be realised” (p. 3).

3. Analytical Framework

This chapter focuses on the analytical framework adopted and applied for the study, and its content is configured around the conceptual framework for the investigation. It highlights paradigmatic linkages between conceptions of peacebuilding, dialogue and discourse processes mechanisms for peace and conflict resolution, and leaders and leadership as the driving force. At some level, the analytical framework portrays the multi-layered nature and dynamics of the interactive environment implied during processes of peacebuilding through dialogue and discourse, with the involvement and facilitation of leadership (Dessel & Ali, 2012). Parallel to this, certain concepts have been identified and applied, in order to gain a more in-depth understanding of relevant stakeholders and interest groups, and the nature, diversity and dynamics of intersections between these stakeholders (Bohm, Factor & Garrett; 1991).

The concept of sustainable peacebuilding which is also regarded as process, provided the overall context of the analytical framework. Beyond the major and core clusters alluded to above, the role and nature of organisational and private sector involvement were included for examination, and feature as two sub-elements or components of the framework of analysis particularly as part of their corporate social responsibility functions in creating peace and security through business practice (Webb, 2009). These dimensions have been referenced in terms of their potential for engendering peace through collaborative enterprise, corporate partnerships, and their contribution to overall social development and equity (Sayer, 2005). There was therefore a deliberate focus on intersections and linkages between peacebuilding, corporate partnerships, business practice, collaborative enterprise, and social development (Jantzi & Jantzi, 2009).

Dialogue is another principal platform for the study, and was understood and applied as: a tool; capacitating process and medium; enabling catalyst; mode of critical thought, and entry portal for analysis. In other contexts of the inquiry, the term dialogue was also understood as incorporating aspects of the methodology adopted for the study (Feller & Ryan, 2012), while at yet another level, dialogue was regarded as offering a ‘medium’ or repository of knowledge and its transfer (Sawa & Gunji, 2007). In particular, dialogue was perceived and regarded as usually occurring in the contextual present, and in situations of turbulent change and

integration. In other words, there is a level of analysis at which dialogue could be viewed as being part and parcel of a conflict resolution process (Feller & Ryan, 2012; Rodman, 2014).

As such, the study engaged with how to examine diverse perspectives through encounters mediated by dialogue. Freire (2000) paints dialogue as “the encounter between men, mediated by the world, in order to name the world” (p. 88). Freire further contends having to put aside a simplistic understanding of dialogue as a mere technique stating that, “on the contrary, dialogue characterizes an epistemological relationship. Thus in this sense, dialogue is a way of knowing” (p. 88). To the dialogue context is added the need for serious commitment to cooperation (Bohm, Factor & Garrett, 1991), in order to gain understanding around the meaning of dialogue practice. This requires an added engagement in dialogue based on recognition of the “social and not merely the individualistic character of the process of knowing”. In this sense dialogue presents itself as an “indispensable component of the process of both learning and knowing.” (Freire & Macedo, 1995, p. 379)

Borrowing from Capra’s (1988) observation, the study required casting within a conceptual approach and analytical framework that, “allows for the construction of viable theory that is neither oblivious to nor overwhelmed by the complexities of post-international politics or by the cascading interdependence that sustains it” (p. 4). The study applied a research framework that reflected cognisance of the dynamic interdependence of world affairs. Such a multifaceted, multi-layered methodological approach was designed to illustrate interrelationships between specific issues and factors, and how these impact on effectiveness of dialogue and discourse for peacebuilding and harmonious co-existence (Hoover, 2011).

Against this backdrop, research activities undertaken reflected a concerted attempt to ground focus of the exercise, on how findings and conclusions reached could be applied, or incorporated in appropriate ways, as part of strategies identified for meeting community needs, at various levels of policy formulation and implementation (Ponzio, 2010). The anticipation that the study might contribute to emergence of holistic approaches for institution building is itself grounded on recognition of the need to establish and validate a cycle of communication or interaction that allows for developmental priorities to be identified and set at community or grassroots level (Grady, 2005). Key characterizing terms around which operative concepts and their discussion are located included, for example, types of leadership and associated challenges; peacebuilding frameworks; institutional development; and perspective exchange

through dialogue and discourse. The analytical framework applied is therefore pegged at a macro-micro-, as well as subjective-objective levels. The levels of analysis also encompassed the individual, team, organizational, inter-organizational, community, national, and global dimensions. The objective was to develop a framework out of deep insight and understanding intended to be equally pertinent across contexts, and to have broader application towards conceptualising an organizing meta-narrative (Reychler & Spellamans, 2006). A malleable enough framework can tolerate and support a wide assortment of fitting peacebuilding approaches, and can employ “an unspecialised aptitude for eliciting generalisations from particulars and for seeing the divergent illustrations of generalities in diverse circumstances” (Whitehead, 1933, p. 119-120). The driving principles for utilisation of the meta-view was foresight, understood here in the broadest sense as a “refined sensitivity for detecting and disclosing invisible, inarticulate or unconscious societal motivations, aspirations, and preferences and for articulating them in such a way as to create novel opportunities hitherto unthought and hence unavailable to a society or organisation” (p. 22). For Whitehead (1933) this requires a painstaking and sustained unravelling or deconstruction of the “unconscious metaphysics” which Chia (2004) calls the *re-education of attention*. Looking forward and planning ahead through all attempts to forecast into the future, it is the quality of foresight as a peacebuilding attribute “which determines the success or failure of such speculative endeavours” (p. 22).

Processes and activities related to peacebuilding cover an enormous and broad range of issues, policies, activities and implementation measures that demand attention while dealing with situations affected by violent conflict (Uvin, 2002). Ultimately, the explicit purpose of all these initiatives is seen as promoting lasting and sustainable peace. This section examines what the consulted literature depicts on the nature of peacebuilding. At the outset and generally, literary indications are that peacebuilding is regarded as both goal and action. In relation to this some authors Killick, Srikantha, and Gündüz (2005) are of the view that, cumulative contributions from a variety of workers have yielded frameworks of intervention which some commentators and analysts refer to and describe as a ‘peacebuilding palette’ (See Utsein Palette, Smith (2004) (Appendix 4).

3.1. Conceptual Framework – Sustainable Peacebuilding in Complexity

Peacebuilding is also a facilitating structure and conceptual framework, which when buoyed by ongoing discourse, demonstrates a commitment to welcoming diverse perspectives and multiple views on conflicting issues. Operational dynamics within this discourse framework feed into peacebuilding, and affect certain outcomes achieved through collaborative efforts, as it is out of discourse and exchange of world views that agreements can be forged for mutual accord and joint action (Crescenzi & Enterline, 2008). Results from the functioning of these frameworks referred to as a ‘blue print for peacebuilding, could be dialogue/discourse spaces. Peacebuilding as a practice of careful and delicate construction, is regarded as a dynamic iterated process whereby capacity building and education become the corner stones and support pillars for constructing societies able to engage in deepened and impactful dialogue and discourse (Brown & Morgan, 2008). By exploring linkages between dialogic interaction of multiple perspectives, the study aims to explore and “address the impact, effectiveness, and possibilities for creating an infrastructure for a sustainable just peace” (Gawerc, 2006, p. 435).

Peacebuilding not only involves addressing multiple crises, but also multiple interpretations regarding the originating cause of these challenges, and the reasons for the breakdown and assumption of violent overtones in relationships, (Lappin, 2009). The factors unfold within continually changing and shifting paradigms, as a web of interaction where not all factors are visible (unknowns). Reyhler and Stellamans (2005) characterise sustainable peace by the “absence of physical violence; eradication of unacceptable forms of political, economic and cultural discrimination; self-sustainability; high level of internal and external legitimacy or approval, and; constructive management and transformation of conflicts” (p. 2). The model for sustainable peacebuilding architecture, posits five essential peacebuilding blocks, which guided analysis of dialogue processes, and that need to be seen as essential pre-conditions in order to enable effective coordination and planning. The five peacebuilding blocks, are an effective system of communication, consultation and negotiation, peace-enhancing structures and institutions, an integrative political-psychological climate, a critical mass of peacebuilding leadership and a supportive international environment” (p. 2). The building blocks are mutually reinforcing and occur simultaneously. With the objective of creating self-sustaining and successful strategic peacebuilding and planning processes, Doyle and Sambanis (2006) identify a seven step plan including rule of law and constitutional consent; regional security; national

security; 'quick wins'; right to property; democracy or wider participation; and genuine moral and psychological reconciliation.

Peacebuilding, is thus rendered as a multifaceted task, the success of which requires implicit commitment to establishing conditions of governance, military, legal, political, economic, structural, cultural and psychosocial, that are necessary to promote a culture of peace in place of a culture of violence. (Lambourne & Herro, 2008) stress that "ending of armed conflict and mechanisms for reducing the threats of further violence, are an essential basis for building peace and human security, but are insufficient to create confidence in the new regime and to overcome the psychological barriers among people created by the experiences of war" (p. 279). Ledarach's (2005) view of peacebuilding is transformative, and by seeking the turning point of each conflict, building alternatives is achieved through transformation of relationships and construction of requisite conditions. Peacebuilding "involves concurrent activity by many people in different sectors, at several levels, and in different timeframes" and must be understood as a complex system that involves complex change (Reychler, 2006).

As a dynamic and changing process, Mani (2002) proposes peacebuilding as an essentially political task, but also a "social and associative process that rebuilds fractured relationships between people" (p. 15). Building sustainable peace becomes synonymous with relationship-building parallel to institutional reform and socio-economic reconstruction. Where there is mistrust and lack of cooperation between national government and civil society organisations, embedding ownership of peacebuilding in local communities (Pugh, 2000), can result in more legitimate processes and sustainable outcomes. Barnes (2006) supports attainment and longevity of an integrated model, through the engagement required between states, domestic and international civil society that could potentially be mediated by intergovernmental organisations or multilateral agencies. The uniqueness of post-war settings, similarly emphasises the importance of social reconstruction being contextualised and adapted to each context. Stover & Weinstein (2008) point to development of an ecological model of social reconstruction, that provides a framework for social change in post-war countries informed by the opinions, attitudes and needs of local stakeholders. This model involves "structures and programmes to promote security, freedom of movement, justice and the rule of law, access to accurate and unbiased information, democracy, economic development" (Lambourne & Herro, 2008, p. 279). Key features of this model relevant for dialogic leadership, include recognition

of systemic interdependence, and the necessity of working synergistically in ways that engage all sectors and levels of society.

3.1.1. Theory of Sense-making in Complex Peacebuilding Contexts

Rosenau (1980) defines global interdependence as “emergence of a greater complexity in the affairs of states and the interactions of societies” (p. 1). Due to such complexities, and interactions, the factors that impact upon regional efforts towards peace, cooperation and integration are diverse and multifaceted. This complexity is further compounded by other factors, such as mass scale technological innovations, development and proliferation of global communications networks, the continued though partial dissolution of trade barriers and numerous others (Rosenau, 1980; Onitiri, 1997; Kasekende & Ng’eno, 1999). Increasing interdependence and integration, reveals and indicates, that the direction of peacebuilding, conflict, dialogue, discourse, and leadership practices, as well as the environment in which these entities function and operate, is influenced by an enormously wide range of factors and actors (Hellmüller, 2014).

In order to reflect this continuum, the analytical framework endeavours to illustrate a meta-approach dealing with the concept of peace, and the metaphor of building and construction is applied to ideas and methods for realising these ideals into tangible outcomes. As such, at each level of analysis, the concepts provided are grounded in an underlying conceptual field and methodological approach. This lattice work of concepts underlies the supposition that every action, being conceptualised or founded in a world view, necessarily has a method and framework for decision making based in some level of analysis (Tsoukas & Shepherd, 2004). This is a self-referential agency fractal approach to dialogue, that fuses concept, mode of approach, framework of analysis, models and methods into each analytical circumstance. Maturana and Varela (1980) view *self-referentiality* as “the way in which relations are set up within the systems.” (p. 190). Blackman & Henderson (2004) cite an explanation from Morgan (1986, p. 236) stating,

“Living systems strive to maintain an identity by subordinating all changes to the maintenance of their own organisation as a given set of relations. They do so by engaging in circular patterns of interaction whereby change in one element of the system is coupled with changes elsewhere, setting up continuous patterns of interaction that are always self-referential. They are self-referential because a system cannot enter into interactions that are not specified in the pattern of relationship that define its

organisation. *Thus a system's interaction within its environment is really a reflection and part of its own organisation.*" (p. 192) (emphasis added)

A dissection of agency, and the informing factors for instantaneous decisions, are beneficial for theory (Porter, 2003). Nonaka and Takeuchi (1995) point out that:

"knowledge is created only by individuals. An organisation cannot create knowledge on its own without individuals. It is, therefore, very important for the organisation to support and stimulate the knowledge creating activities of individuals or to provide the appropriate contexts for them. Organisational knowledge creation should be understood as a process that 'organisationally' amplifies the knowledge created by individuals and crystallises it at the group level through dialogue, discussion, experience, sharing, or observation" (p. 239).

New knowledge is available and accessible in each moment, and chaos is not dis-order, but unordered information either not yet acquired, or understood, in ways that can be meaningfully applied in practice (Ellinor & Gerard, 1998). The causes of war and violence, however, are multiple, often complex, interactive and rooted within long-term historical conflicts. Marsella and Noren (2003) locate these causes in moral, economic, political, religious, and psychological domains of human life, and while the validity of these causes may be questioned, conflict situations occur when there is no agreement about 'the problem.' How the problem is framed and subjectively defined, is dependent on the variable ways in which those with a stake in the contentious issue and its solution, define the problematique. This can result in ill-structured problems, usually characterized by technical complexity and scientific uncertainty (Rittel & Webber, 1973). Understanding action as the choice undertaken from an available field of cognitive and behavioural orientations, ultimately nations, groups, and/or individuals take decisions that enact war rather than forge peace, and as Hoffman (2004) underlines, the content of these responses has "not been unproblematic...as the nature of these programmes and projects, as well as the manner of their implementation, have all too often exacerbated conflict dynamics as much as enhanced the opportunities for sustainable development and peace" (p. 2). Charmaz (2008) locates action as a central focus, viewing it as arising within situations and structures that are socially created, and in instances of conflict, costs and consequences can be highly destructive, and extend far beyond the phase of actual violence and strife. The 2014 Global Peace Index (GPI) (Institute for Economics & Peace, 2014), includes updated analysis of the economic impact of violence, providing both global and country level estimates of the 162 countries covered by the GPI, and allows for the use of "relative comparisons between countries at different levels of economic development, GDP

per capita ... to scale the costs associated with violence for each country” (p. 2). The 2014 findings indicate that:

- “The economic impact of containing and dealing with the consequences of violence in 2013 was significant, amounting to US\$9.8 trillion per annum or 11.3 percent of global GDP. This is equivalent to twice the GDP for Africa.
- This amount is equivalent to around US\$1,350 per person.
- Compared to estimates for 2012 this represents an increase of US\$179 billion or a 3.8 percent rise in violence containment costs globally.
- The increase in the global economic impact of violence is equal to 0.4% of global GDP” (p. 2)

The search for solutions, unbounded by a definition of the problem, is left open ended, and knowledge of the spectrum of costs and consequences, might attenuate the impulse toward war and violence. This fact must be considered when the “true” costs and consequences of war are weighed against the choices of peace, and other non-violent approaches to conflict resolution. The peacebuilding lens can shed light on available approaches sustained by balanced judgement, discernment, prudence, and patience. Conflict framing becomes both conceptual construction of knowledge, and perception of reality, which finds form through forecasting of ideals, utilising foresight and scenario building to explore the possibility of unfolding events and their outcomes in conjunction with other factors. Kunseler, Tuinstra, Vasileiadou & Petersen, (2015) recognise that “engaging stakeholders in foresight processes can increase the robustness of foresight knowledge, broaden the spectrum of issues addressed, and create ownership of the process” (p. 1). They go further, indicating that “while in foresight practices stakeholder participation becomes more and more popular to resort to as *an [sic]* enabling factor for generating salient, legitimate and credible foresight knowledge, participation can also compromise these qualities” (p. 1). The difficulties experienced in collaborative problem solving, and decision making, are created due to differing individual interests, beliefs and views, and Jouvenel (2000) suggests also considering the problem of short, medium, and long term negotiating as “elements that cannot be dissociated from any analysis regarding the intensity of desire, the power of an idea, decision-making criteria, and judging procedures” (p. 42).

Greater challenges are posed by stakeholders who champion alternative solutions, and compete to frame problems in ways that directly connects and amplifies their preferred solutions and problem definition(s). As a consequence, each stakeholder presents a different context in which to examine the problem, and each employs different tenets and standards by which to judge the problem and its solution, adding more and more perplexity to the problem domain. Coward and Fathers (2005) note however, that through acquisition and application of transferrable skills much of a “[leaders] contribution resides in the skills that s/he brings to the project or problem, as distinct from her or his contribution to the quality and properties of the resulting product” (p. 452).

In actual practice, problems are not presented as givens to practitioners, and the quality of solutions generated are not necessarily derived by well-established formula, or determined by any objective measures or how the scope of a problem under construction is framed (Kunseler, 2015). For certain classes of problems, traditional linear methods of problem solving and decision making - problem specification, data gathering analysis, solution formulation, solution selection and implementation – may not always be pertinent if there appears to be no apparent alternative for prolonged wars. However, since no one person can have or has all the relevant information about stated problems or their solution, there is, no such thing as an “optimal” solution. Kuttner (2011) defines problems as “a gap between reality and the values we hold, saying that we perceive problems whenever circumstances do not conform to the way we think things ought to be” (p. 114). In order to make progress, resolutions must be constructed from the puzzling, troubling and uncertain substance of problematic situations, and according to Kuttner (2011), there is need for “a learning process that invites clarification and evaluation of values and leads people to change their priorities, beliefs, habits, loyalties, and values” (p. 115). Further, to convert a problematic situation into a constructive avenue for building peaceable solutions, a practitioner must do a certain kind of work. They must make sense of an uncertain circumstances which may not initially make sense (Weick 1995). For Weick (1995) this ambiguity leads to a search for meaning, and people engage in sense-making because they can be overwhelmed by multiple interpretations. Weick (1995) surmises that the problem with ambiguity, is not imperfect understanding of the perceived reality, which is remedied by added information. Information comes from a variety of sources, each having its own biases and reliability, and ambiguity refers to an ongoing stream that supports several different interpretations at the same time. Additionally, the way information is “encoded, represented,

and presented is a matter of interpretation, and thus is inevitably personal and subjective” (Conklin, 2002. p. 7).

The interpretive act, is based on an exploration of inter- or cross sections of common concepts (Kögler, 1996). In order to enter into dialogue with the other, conceptual intersections and ensuing encounters are used as bridgeheads. However, should the act be informed by common concepts, this does not necessarily mean that shared understanding will follow. As a result, the contrastive profile of underlying back ground assumptions, is brought forth by the differentiating process of the hermeneutic encounter. In the process of analysing dialogue as a communicative act of stakeholders (Jacobs & Coghlan, 2003), the research has maintained a focus on identified intersection points of interaction that enable holistic formation and development of “an integrated concept of organisational adaptation in terms of macro- as well as micro- level considerations” (p. 1). Jacobs and Coghlan (2003) locate organisational responsiveness –a macro-phenomenon, as emanating from and being embedded in micro- level communicative practices. Towards shedding further light on underlying opportunities for conceptual development, Jacobs and Coghlan (2003) propose that, “such a socially constructed adaptive capacity requires the consideration of conversational practices at the micro-level” (p. 1).

During the last two decades, interest in sense-making, and in shaping of ideas by (people within) organisations, has increased in both social and organisational sciences. The theoretical underpinning of the concept of sense-making, is based on Weick’s (1979, 1995) studies, and is considered to take place via processes of change, and has also influenced developments in organisational theory. According to Weick (1995), creation of meaning plays an instrumental role in shaping of organisational change processes, and at the same time, increasing prominence of certain theoretical developments in the social sciences, such as social constructivism and research focusing on decision-making and learning processes (Meindl et al. 1996). Applying a specific, story-telling manner of theory building, attention has shifted from the academic world to practice, and from structure to processes (Czarniawska 2003).

As part of the drive towards sustainable peacebuilding, companies continue to experience growing societal pressure to take into account internal and external wellbeing of stakeholders (people) and ecological quality (planet) while they make a profit (Cramer, Heijden, & Jonker, 2006). This new obligation called corporate social responsibility (CSR) mandates companies

to attempt to reflect and position CSR in their own norms and values and organisational structures, and has received relatively little attention till recently, with limited existing peace and conflict research that concentrates mainly on how actions of large companies tend to exacerbate violent conflict (Iff, Alluri & Hellmüller, 2012). The focus in particular, on the theoretical process of sense-making ‘with current and emerging values acting as brakes, gearboxes or accelerators, assumes that every company needs to give its own individual meaning to the concept of CSR, and (Elkington 1999). Companies, employees and other stakeholders, give meaning to CSR in the course of the implementation process, and may not really be fully cognisant of how to deal with the notion of CSR. Weick (1995) offers uncertainty and ambiguity as two reasons for sense-making, and which also unfold when the concept of CSR is introduced in a company. As a result, uncertainty can arise about the role and consequences of CSR, due to little knowledge about the process (uncertainty), or confusions can emerge regarding CSR as a consequence of an overload of information (ambiguity). In the case of CSR importance is directed at creation of common, context bound views based upon values and starting points of CSR in a particular organisation, and Cramer et al. (2006) identify five sense making approaches emergent within the field namely, pragmatic, external, procedural, policy-oriented, and values-driven sense-making.

Table 1: Organisational Sense-making approaches. (Cramer et al., 2006)

Approach	Description
Pragmatic	the change agent concentrates on translating the principles into clear and tangible goals. The pragmatic orientation also determines the boundaries of what can and cannot be done
External	concentrate on public perception primarily pay attention to the dissemination of the results that are achieved in the field of CSR through external communication. These companies focus on creating external support.
Procedural	The companies that are organised in a systematic way strive for the implementation of CSR values in strategic quality and management systems. These systems are often already present in the company and are partly complemented by additional audits, targets and manuals.
Policy-oriented	The focus is on anchoring CSR aspects in their policy. Sustainability aspects are, for instance, embedded in the mission statement
Values-based	Develop their own interpretation of CSR on the basis of firmly embedded values and beliefs. The approach is related to the historical development of a specific style of working and the basic principles ingrained in the company.

3.1.2. Communicative Action for Integrated Networks

Practices of facilitating knowledge creation and sharing in organisations are considered to represent the most important of competitive factors. (Allee, 1997; Beckman, 1999; Steward, 1997 in Hakkarainen, Palonen, Paavola & Lehtinen, 2004). As a most critical resource for social and economic development (Brown & Duguid, 1999), rather than exploiting existing knowledge resources, a competitive edge emerges from adding value to and creating new knowledge (Nonaka & Takeuchi, 1995). A fundamental challenge for the modern organisation, is to “organise work with knowledge in a way that facilitates continuous knowledge advancement, and supports the sharing of intellectual achievements among members of the community” (p. 239)

In increasingly complex modern societies, people can no longer count on a shared background of values and traditions, and communication becomes the sole source of peaceful interaction and mutual recognition, within an increasingly ‘rationalised’ world of lived interactions. Such an approach can according to Stohl (1995) “increasingly blur the taken for granted distinctions between organisational interpersonal experiences and obscure the boundaries among local, national, and global spheres of influence” (p. 5). As organisational environments become more interconnected and complicated, according to Weick’s (1979) “law of requisite variety”, for an organisation to survive, it, and the individuals that constitute the “network must “develop complexity equivalent to the diversity of their interactive environments” (Stohl, 1995, p. 6). This requires developing the competencies to function as a knowledge worker, and participating in such skilled and collaborative activities of knowledge work calls for new capacities of planning and regulating one’s own intellectual activities, while taking individual and collective responsibility for continuous professional development (Nonaka & Takeuchi, 1995, p.4).

The knowledge-creation metaphor deals with the essential foundations of this idea, and as a result of changes to global systems comprising subsystems of law, politics and economy, knowledge organisations and educational institutions are required to find new models and practices. Through deliberate organisational efforts that facilitate innovation, knowledge creation and sharing, can enable dynamic development of expertise, and develop new technologies to cope with the challenges (Hakkarainen, Palonen, Paavola & Lehtinen, 2004). Optimally, the process leads to progressive problem solving, encouraging social sharing of

cognitive process and organisational resources including its meta-knowledge. “This meta-knowledge of a network’s knowledge resources may be called “network capital” (p. 14). With a view to defining an effective network, and understanding organisational communication, development and acquisition of analytical tools are required, that allow the researcher to “unpack” the myriad, overlapping and complex activities that make up organisational life (Stohl, 1995).

A core feature of the knowledge-creation approach, common to both informal collectivities and organizations, includes examination of learning in terms of creating social structures and collaborative processes, that support knowledge advancement. Alternative perspectives and differences have been due to the integrative ties (i.e., their social, political, and economic ties), and varying conceptions of knowledge frameworks.

Collaborative processes, are seen by Jonker and Nijhof (2006) as illustrating fundamental changes in the way various actors understand partnership, and the context in which it operates. They explore the different expectations of business and NGO partners as the process of engagement unfolds. They assert moreover, that “structure... cannot be said to exercise undisputed rule at the highest organizational levels. Network theory, which places emphasis on relationships among organizations that in many respects are independent of each other, may be more suitable to such organizations” (p. 1).

For Habermas (1984), moral action is communicative, and fundamentally changes how the moral point of view is derived. As McCarthy (1976) explains, “the principal revision, and the one on which all others depend, is the shift of the frame of reference from the solitary, reflecting moral consciousness to the community of subjects in dialogue” (p. 135). Jonker & Nijhof (2006) distinguish between *strategic action*, which relates to influencing specific outcomes, and *communicative action*, involving creation of shared understandings on given issues. They suggest communicative, rather than strategic action, is required for negotiation and reconciliation of competing expectations and understandings. Similarly, Roloff (2008) suggests that a ‘problem-centred’ approach enables business to move from a limited, risk management approach towards more meaningful engagement with NGOs and others, via a commitment to open communication, fair interaction and contributing towards a solution.

For a corporation to reasonably deal with changing societal demands, replacement of implicit compliance with assumed societal expectations and norms is required together with “explicit

participation in public processes of political will formation” (Scherer & Palazzo 2007, p. 1108). Likewise, Matten & Crane (2005) suggest that, particularly in some global regions with weak government structures, “engagement with local communities leads business – often unwittingly – into taking over the de facto administration of aspects of people’s rights” (p. 129). Little research has been undertaken to date however, on how that process of greater engagement and mutual understanding transpires in practice. Zakhem (2007) notes that business tends to exhibit ‘deep-seated propensities for strategic action’ (p. 402), and establishing shared normative convictions through discourse is likely to be an ongoing, fragile and open ended task. He agrees that business people might gain greater direction and clarity in relationships with stakeholders, by effectively reorienting engagement towards more relationship-focused and communicative approaches. Burchell & Cook (2006) suggest the ‘success’ of stakeholder engagement is contingent on balancing strategic and communicative processes. Such atypical studies emphasis the role of reciprocal partnership, as an instrumental mechanism that enables partners to pursue either individual or shared objectives. That is, for participating organisations, starting points tend to be their own priorities, rather than the challenges they are working together to address (Brinkerhoff, 2002; Galbreath 2006).

It is the level and depth of communicative engagement facilitated by these relationships, that Wadham and Warren (2013) suggest potentially enables partners, to not only address ‘symptoms’ of global challenges, but to moreover develop greater mutual comprehension of the underlying ‘causes’ of those challenges. Scherer and Palazzo (2007, 2011) see these processes as representing fundamental shifts in business–society relations from a broader perspective. There are inherent risks in focusing solely on the NGO/government nexus, especially where participants are not evenly matched, and even where the outcome of a particular encounter might be positive. Coy and Hedeem (2005) suggest that, caution is required because “events perceived to be isolated, independent, and insignificant are elements in a larger process; the meaning of this larger process is vastly different and more complicated than the memory first ascribed to the single decision or particular action” (p. 406).

With reference to the unfolding of the dialogue process, brief reference can be made on the role and impact of increasing technological mediation of experience of the world, through which, paradoxically there has been a diminishing coherence of interactive communication (Sawa & Gunji, 2007) A concurrent inference to the concept of diminished coherence has implications on how to define and derive common meaning and purpose in relation to the building and

attainment of peace. Stemming from this, a centripetal issue emerges regarding how to best configure and align inter-paradigm discourse (Kuhn, 1970; Gioia & Pitre, 1990), in order to guide future research and its response. Calls have been made on the need to devise alternate and workable ways for engendering large scale, yet focused, and creative transformation of conflict. This requires some level of inter-paradigm re-alignment as intimated above, which could contribute towards articulating formative components to the “structure of the movement of dialogue” (Bohm, Factor & Garrett, 1991), and hence the imperative and need of defining peacebuilding in terms of its *context, purpose, and outcome*.

3.2. Integral Analytical Framework for Dialogic Peacebuilding

In discussing parameters, frameworks, structures and processes for peacebuilding at global and regional levels, and for design and development of inclusive frameworks and architectures of peace and sustainable peacebuilding processes, the study needed to examine and interrogate the nature of: envisaged measures and mechanisms of peace; sustainable socio-economic development; types and effectiveness of the patterns of peacebuilding initiatives identified and implemented (Uvin, 2002). It was considered imperative to contextualize and couch the study within global and regional peacebuilding parameters, in response to acceleration and complexity of interdependence between such parameters. This consideration was nested against the backdrop of highly linked, fluid and dynamic issues, and their inherently linked spill-over effects of the aforesaid acceleration and its complexity (Mwagiru, 2005).

Post-conflict peace reconstruction, constitutes actions taken in order to identify, and support institutional structures required to strengthen and solidify peace, as well as avoid a relapse into conflict. (Schwarz, 2005) Being process based, and sustained over time, the thesis focused on peacebuilding as a long term structural process. Essential preconditions, approaches and terminologies are being continually refined within a peace-conflict spectrum as more knowledge on enabling contexts for sustainable peace are generated.

3.2.1. Sustainable Peacebuilding Architecture – Corporate Social Responsibility Framework

Schirch (2008) identified peacebuilding as being strategic when “resources, actors, and approaches are coordinated to accomplish multiple goals and address multiple issues for the long-term” (p. 8). Strategic peacebuilding recognizes that there are a complexity of tasks required for building peace, and that these processes pertain to, and involve a diversity of individual actors, while at the same time, responding to a proliferation of state and non-state institutions. This thereby introduces a myriad ways of defining interests, and the parameters of interaction, a view further supported by Schirch (2008), who acknowledges the multi-faceted aspects of peacebuilding, citing terminological challenges encountered in the approach of practitioners who apply *peacebuilding* as an umbrella term for violence, conflict and peace. She asserts further, that coordination efforts are impacted by the confusion of peacebuilding definitions within the field, and in order to evaluate the impact of peacebuilding initiatives and activities, more groupings now apply broader definitions to describe “the many different activities that non-violently prevent, limit, resolve, or transform conflict, and create just powerful societies” (p. 7). Peacebuilding, then becomes a process of combined approaches for both institutional and relationship building that support processes of conflict transformation that are peaceful and long lasting.

Towards realising far reaching impacts of violence reduction, and in attempting to link peacebuilding as integrated within institutional mandates, the Joint Utsein peacebuilding study (Smith, 2004), reflects the practice of building peace, as encouraging development and promotion of models, and modes of socio-economic and political behaviour, that coalesce to form structural conditions and attitudes grounded in peaceful and stable foundations. Peacebuilding is placed under four main headings, which are: provision of security; establishment of long term peace through strengthening socio-economic foundations; and a robust political framework, “to generate reconciliation, a healing of the wounds of war and justice” (p. 5).

For the thesis, peacebuilding as an approach, is applied in the context of constructing institutional frameworks, with dialogue postulated as central to organizational learning. Organisational learning, is defined broadly as open and interactive communication, and by infusing peacebuilding within intentionality, this can further creative problem solving and

realise corporate social responsibility (CSR) (Burchell and Cook, 2006; Deetz, 2007; van Huijstee & Glasbergen, 2008). Stakeholder dialogue is increasingly privileged in both CSR strategies and theoretical literature, as the means to overcome the inherent tension or contradiction between ‘doing good’ and ‘doing well’ that is generated as part of the process (Burchell & Cook, 2006; Deetz, 2007; van Huijstee and Glasbergen, 2008). Deetz (2007) argues that CSR is made ‘possible’ through greater attention to participatory communication ‘processes that use situations of conflict and difference to generate creative win-win responses’ (p. 277).

Towards a consolidating model, interlinking aspects between existing modes of CSR, stakeholder culture and social responsiveness highlight a seven-stage development process towards achieving CSR, articulated around three cultural phases, i.e. CSR reluctance, CSR grasp and CSR embedment (Maon, Lindgree, & Swaen, 2010). CSR development, and implementation literature, can be overly segmented due to variegated contexts, and this consolidative model integrates organisational values and culture, together with management processes and operations. In its emphasis on the importance of the organisational context, and characteristics in analyses of organizations’ CSR development, the proposed consolidative model highlights the relevance of adopting a phase-dependent approach, while highlighting novel research perspectives.

Considerable emphasis is placed on increasing global interactions and ties that are referred to as ranging across multiple issue areas such as, communications, as well as environmental, social and economic concerns that have emerged within global governance literature. Literature on global governance, deals with concerns regarding efforts to provide a degree of governance in an interdependent world above the level of the nation-state. The term globalization has often been applied, and linked to governance and global governance issues in trade and finance, and Keohane and Nye (2000) proffer a definition of the term *governance* captured as those “processes and institutions, both formal and informal, that guide and restrain the collective activities of a group” (p. 12). Hira & Cohn (2003) describe *global governance* in terms of both formal and informal arrangements “developed to produce a degree of order and collective action above the nation state level in the absence of an international government” (p. 10). Governance theorists referencing regime theory, distinguish global governance from government, and Rosenau (1992) refers to governance, as driven by particular purposes,

systems of rule and behaviour, rooted and oriented in goals, while formal, legal authority and security powers (police and armed forces) fall within the purview of government.

Often associated with coordination of private and state actors around the provision of collective goods and identified common issues (Héritier, 2002), a usual reference for governance can be made with relation to the “creation of viable domestic institutions, i.e., both stable democratic institutions and well-functioning markets with adequate regulation” (Hira and Cohn, 2003, p.10). According to Hira and Cohn (2003), towards creating more stable decision-making institutions, and for those organisations operating amidst globalizing change, “governance” is distinguished more broadly at both international and domestic levels, to encapsulate potential pitfalls and challenges. They view global governance, as the need for those functions which would usually be performed by a national government to occur at a global level. Supplementing this view, Mayntz (2002) suggests associating global governance with “non-hierarchical forms of coordination and rule setting” (p. 21). There are wide ranging actions that are collectively involved in global governance, which is employed as an all-encompassing term, that includes the creation of both regimes and institutions, that “do not require centralized political organizations to administer them” (Young 1999, p. 2). With reference to terminology, “global” rather than “international” is the utilised term, due to global governance perspectives and views, on the role of a variety of diverse actors engaging at multiple interactive levels (Hira and Cohn, 2003).

Hira and Cohn (2003) are not pre-occupied with cooperation and order among states, and the concurrent emergence of a globalised civil society, encourages recognition of the need to instil greater accountability of equitable global regimes. In contrasting their definitive approach with regime theory, it is suggested that governance is dependent upon meanings derived inter-subjectively, as well as from formal documents, and treaties rather than reliance upon legal authority. Global governance, is thus perceived prospectively rather than normatively (Hira and Cohn (2003), dealing with critical issue areas targeted at international arrangements, while regimes are considered “more specialized arrangements that pertain to well-defined activities, resources, or geographical areas and often involve only some subset of the members of international society” (Rosenau, cited in Hira & Cohn, p. 11). The meeting points for interactions and interrelationships between actors on a global stage are cross-border, occurring at local, state and subnational levels. Towards establishing governance frameworks embedded in peacebuilding principles for members of international society, Zahra (2007) interrogates

how governance mechanisms emerge. In order for individual or group actors to realise their objectives, governance, includes both informal and nongovernmental mechanisms through which multiple issues areas such as health care and population migration, are interrelated, thus making global governance more open to “normative claims of non-state actors for greater justice and equity” (Hira & Cohn, 2003, p. 45). Zahra (2007) locates governance in processes of “mutual understanding, knowledge, sharing, norming of expectations, and exercising informal (including moral) and formal (e.g. legal) authority” (p. 70). While the formal is considered as necessary legal requirements, Zahra asserts that it is the relational informal aspect of governance, out of which are formed systems that not only “couple formal controls with cooperative initiatives” (p. 71), which is the formal governance mode described by Lubatkin, Lane, Collin & Very (2004), but also existing and emergent are systemic socially constructed networks. This is a continuum of governance that thrives in societal environments of high trust, providing a framework that is “pervasive and influential, providing a strong basis for stable and efficient operations...reducing inefficiencies and aligning the various interests of the principals and agents” (p. 71).

Zahra (2007) comments further, that traditional governance systems are being increasingly challenged due to proliferation of multinational and global organizations, and perceiving governance from a national perspective “ignores growing internationalization of corporate ownership and equity” (p 72). Internationalisation of systems as a relevant issue, is gaining wider recognition, even as there is a concurrent diffusion of governance practices worldwide that in turn, are shaping processes and systems of governance. Discussing the role of national social context in unfolding systems of governance, Lubatkin et al. (2004) propose a socialised frame of approach to governance practice recognising that “. . . a firm's governance conditions. . . are embedded in the background institutional context of its nation and thus shapes a nation's corporate governance heritage” (p. 21).

Lubatkin et al. (2004) contend that governance, is shaped by what they call the co-evolution of leadership beliefs, which is itself grounded by the sense-making of institutional executives and decision makers. *Sense-making*, is applied in the view of Weick (1995), “as an individual and social process by which organization members form understandings from what they experience as ambiguous situations, and then use this understanding to guide behaviors” (Lubatkin et al, 2004, p. 47). In keeping with Weick (1995), sense-making comes into play in the event or

circumstances of any ambiguity, momentary or sustained to which rational based assumptions for making decisions have failed in their application.

There remains an underdevelopment of decision making theories, making it difficult to “develop a plan to diagnose and resolve current impasses in conflict negotiations” (Hira and Cohn, 2003, p. 4). With a view to developing a systemic decision making theory, combinations of global governance and earlier international regime theories, may serve to reduce the dominance of an economic focus on individual economic behaviour and decision making.

As reflections of diplomatic bargaining, Hira & Cohn (2003) underscore that consideration of both organisational policy frameworks and organizational arrangements, helps to reach understanding of the rules that govern institutional interactions. These interactions between the international sphere and domestic actors, take place and build up knowledge of legal processes, (Rogowski, 1989; Gourevitch, 1986; Keohane & Milner, 1996; Blair, 1993).

Jonker and Nijhof (2006) perceive relational networks as organisations, and as parties with stakes related to functioning on local, national and global levels. In a fundamentally shifting context and society, they define CSR within a global movement that simultaneously addresses the roles, and responsible organisational functions. An extensive literature exists on CSR from a mainstream understanding, into which (Vogel, 2005) incorporates the potential issues of ethics, and considers the impacts of broadening social and environmental impacts of business operations. As a result of CSR, and expectations of far-reaching changes in business management practices, Puffer and McCarthy (2008) state that the social responsibility of a company and its “sustainable competitiveness must rest on a culture grounded in appropriate ethical values” (p. 303). The authors place leadership at the steering helm of responsibility and accountability, for the establishment of organisational culture and values. Such an ethical turnaround is required, when there is a breach or rupture in the leadership matrix, or during periods of organisational economic transition into the global arena. (Tullberg, 2005) introduces the framework of responsibility, as being drawn from a variety of categories and ideological perspectives. Ulrich (2002) proffers the integrative, the corrective and the functional, while other approaches describe various fields of obligations (Jacoby, 2004), with a common approach being ‘triple bottom line’ triad of responsibilities, associated with economic, environmental and social factors. The distinction between social and environmental dimensions, is not generally observed in academic writings, and some company policies, and

some approaches, house social issues under the label of sustainability while others locate environmental issues under CSR (Tullberg, 2005).

Organisational implementation of CSR, can utilise strategic approaches of compliance or integrity, and for Cramer, Heijden & Jonker, (2006), the compliance strategy plays a focus on “putting control and review systems in place and by observing regulations through the prevention of unethical behaviour” (p. 380). The integrity strategy on the other hand, seeks to enliven the set of foundational principles and organisational values. (Hummels & Karssing, 2000) refer to this values-driven approach, as the strategy of stimulating. In practice, strategies are often intermingled, and seeking to distinguish between methods is not an explicit focus, to which Cramer et.al (2006), suggest combining a third strategic approach of facilitation to the compliance and integrity strategems. A facilitative approach, enables a communicable CSR, rendered into a learning process that can focus on stakeholder dialogues. This three pronged approach creates opportunities for leadership through which “the process in which the moral meaning of behaviour is discussed and analysed on the basis of one’s own position, insights and responsibilities, resulting in decision-making by the actors involved” (Hummels & Karssing, 2000, p. 380).

By shedding a theoretical lens on organisational values and norms, these reflections become a central focus of business ethics and CSR literature (Cramer et al., 2006). Furthermore, review of literature points to accessible methods by which to infuse norms of key values, and modalities of conduct for policy development such as “sincerity, integrity and respect” (Cramer et al. 2006, p. 381). According to Crane & Matten (2004), it is values, ideas and convictions that are reflective of business cultures, and it is through both patterns of language and behaviour, that frameworks of organisational codes of conduct are determined. An independent organisational culture founded in stable decision making structures, are the premise upon which to base the “moral dimension of societal entrepreneurship” (p. 380). They state that these values and beliefs are “widely thought to exercise a strong influence on the individual’s ethical decision-making and behaviour” (Crane & Matten 2004).

Central to making corporate social responsibility a reality, are encounters motivated by urgency of social entrepreneurship and responsibility. Burchell and Cook (2008) note however, that while dialogue and face-to-face encounters are notable approaches for engaging stakeholders, Mayes, Pini and McDonald (2012) argue that “there is a limited body of work undertaking

empirical analysis of such engagement and even less organizational research concerned directly with non-‘traditional’ stakeholders” (p. 841-842). An alternative approach, as the basis which through which CSR is realised and tangibly implemented to work for societies, and formal institutional arrangements, is suggested by Godfrey and Hatch (2007) who direct a focus to the specificity of actions, policies, or activities. Regarding such institutional-stakeholder relationships, Banerjee (2008) argues for the necessity of decided and critical examination.

3.2.2. Unifying Negotiation Framework and Interpretive Discourse Analysis



Figure 2- Integrated Analytical Framework

Attempts to analyse dialogue, face the contingent conceptual challenges of deciphering “insight as the source of action” (April, 1999, p. 232). Freire (1993), urges the seeking of elements that constitute the ‘word’ as the essence of dialogue. He avers, that ‘word’ is created through two elements of reflection and action, and states that “there is no true word that is not at the same time true praxis. Thus, to speak a true word is to transform the world”⁵ (Freire, 2000, p. 87). In considering naming as a simple form of matching language to reality, Armesto (1997) suggests calling whole worlds into being, by relating words to other words, thereby influencing and

⁵ In addition is an accompanying diagrammatically illustration of the action-reflection cycle thus;

Action }
 Reflection } = word = work = praxis

exhorting researchers to incorporate the importance of semiotic content in the construction of social meaning (Lessig, 1995).

Dialogue and its accompanying processes was, therefore, a key focal point, and is conceptualised as being representative of a capacity, contextually defined as an ability inherent in individuals and institutions, and ultimately perceived as an interactive mode of critical thought and analysis (Hoover, 2011). Phrased differently, peace-embedded dialogue is considered as a methodology of knowledge transfer within organisations, which as Hoover (2011) reiterates, can serve to reinforce the importance for the dialogue process to ensure “equality and mutual respect for all participants, an exchange of one’s own personal experience rather than that of any group, the withholding of judgments, the exploration and relinquishing of previous assumptions, active or dialogic listening, a sincere effort to reach understanding of the “other,” and the creation of meaning in “the between,” as both partners in dialogue abandon their preconceptions and learn from each other” (p. 214). Individuals engaging in integrated peace based dialogue, need to be able to balance between both primary and secondary locus of control (Stocks, April & Lynton, 2012). Primary locus of control, is “when an individual attempts to control his or her environment through direct intervention”, and secondary locus of control, “occurs when an individual experiences feelings of control through alignment with a more powerful individual or party, or through mediation of his or her emotional response” (p. 18). This study underscores, that such an exchange of knowledge needs to occur at multiple levels, but located within larger organisational and fluid matrices, that may encompass diverse spheres of interaction, whether they be at family, community, organisational, national, regional/international or global levels. In helping to structure mental and social realities, Karlberg (2008) reflects this multilevel inter-subjective approach in the context of discourse theory stating that “human cultures and human consciousness are shaped, in part, by the patterned ways we think and talk together”. For him, it is a simple premise: “the patterned ways that we collectively think and talk—our discourses—influence our perceptions, our motivations, our actions, and even our construction of social institutions. In this sense, discourses are like the productive scaffolding, or matrix, of human culture and consciousness” (p. 310).

Importantly for Mayes et al., (2012), ‘dialogue’ is discursively produced, and the tenets and factors around which dialogue is mobilised supports the centrality of discourse to dialogue processes, and informs the possibilities of the modalities of communicative exchanges that is

“who may speak, when, how, of what, where and for how long” (p. 843). Thus, in a span of dialogues with ‘external’ parties or ‘others’, it is discourse that gives shape to positional orientation of subjective meaning associations, and objective referential responses to environmental concerns and crisis (Mayes et al., 2012). Thus, a crisis can be representative of a transformational phase or transitional period, when there is threat of disaster, defined here as “the situation that occurs when crisis outstrips the capacity of a society to cope with it” (Roche, 1994, p. 34). The crisis then, is defined as a critical juncture in processes where radical change has become necessary, and Roche (1994) advocates for a developmental approach to change, that maximises on the gains made in the transitory process of recovering from a circumstance of crisis.

Mayes et al. (2012), situate a discourse analysis approach, as central to embedding a representative system, out of which definitions emerge as aspects and products of knowledge. This view, aims to encompass both language and action, and is founded on an understanding which, Fairclough, Mulderigg and Wodak, (1997) recognise as capable of distinguishing through analysis, those components of social life that are “representations of the world; social relations between people; and people’s social and personal identities” (Mayes et al., p. 273) which span the core of discursive production.

A host of potential relational engagements can include a transitory framework of peace as embedded in justice, which, by adopting nonviolence as way of life, and cultivating a radical respect for human rights, can result in building of amenable social structures out of which right relationships can emerge (Lederach, 2003). Social processes rooted in responsible action, can also capture the performance of corporate dialogue with external and vulnerable others, and inclusive systems of representation, can both enable and constrain institutional and individual performance through which the conceptual meanings of dialogue with others, “the objects of that communication (stakeholders, host community), and attendant subject positions are constructed” (Mayes et al., p. 844).

Elaborating on the concept of others as “stakeholder”, Phillips and Hardy (1997) point out that it is through understanding of the world, and how individuals relate to one another, and this is contingent on historical and cultural ideas, categories and theories. These theories encapsulate the objective view which, as material manifestations of conceptual views closely interrelates to constitute the practical order. Alvesson and Kärreman (2000) acknowledge the significant

power of discourse, noting that subject positions from which spoken, interpretive and intelligible actions can be enacted, are required to be taken up by actors in dialogue processes. These positional orientations, are made available by a given discourse, and facilitate participation in dialogic exchange. Discourse, which is informed by the experiences and actions of participants, evokes an understanding of the subject position of *stakeholder*, which is necessary to ground concepts and practices. In the process, and important for dialogue, discourse, which is produced by the subjective-participant also permits a closer approach to the knowledge source (Mayes et. al. 2012).

Flowing out from traditional discourse approaches to public policy and political theory, Daniels, Walker and Emborg (2012) elucidate an integrative model of policy negotiation, considered applicable to research on peacebuilding dialogue and the leadership, tasked with instilling principles and states of peace. Referred to as a Unifying Negotiation Framework, development of the framework was motivated by a need to make provision for “an integrative structure within which to think systematically about the vast array of on-the-ground efforts to improve governance, and also advance theoretical ability to think rigorously about these efforts” (p. 19). In addition, the framework aims to offer assistive support to those practitioners, who are continually attempting to facilitate processes which are discourse-based. This assistance is provided by enhancing ability for both assessment and design of processes, and decision processes, are conceptualized as discourses that occur at three levels (micro, meso, and macro), which are affected by a set of six different factors (culture, institutions, agency, incentives, cognition, and actor orientation and experience). The framework, when initially applied, demonstrates its value for training “ex ante evaluation and design, and ex post evaluation and analysis” (p. 20). An additional benefit, is a capacity to amalgamate contrasting views on participatory processes, and through systemically reflecting on community practices, creating a “system to synthesize what is learned into new procedures, policies, cultures, and practices” (Dodd & Boyd, 2000, p.10). The framework, can be more aptly referred to as an organizing meta-narrative than a theory, because it does not lead to specific forecasts and extrapolations. In specifying the purposes of Unifying Negotiation Framework, Daniels, Walker and Emborg (2012) state that the specific purposes of are to:

- “Help people organize their thinking about new or seemingly disparate cases.
- Help make cases more comparable by providing a generalized terminology.
- Provide an analytic lens that moves scholarship forward.

- Provide negotiation scholars with entrée into diverse academic fields that inform [research].
- Support analysis and design” (p. 20)

The Unifying Negotiation Framework (Daniels et al. 2012), is informed by recently emerging literature, and builds upon the work of Habermas and Foucault. By employing two different levels of approach for the term discourse, and by viewing the decision process as discourse, does not preclude a highly participatory or inclusive process. In the first instance, the framework is viewed expansively, ascribing emergence of political and social decisions, as embodying a full scope of processes. As a form of social discourse, a discursive view of policy decision processes focuses “on the nature or character of communicative interaction and the ways in which competing storylines are constructed and variously granted primacy in policy processes”(p. 5). Should a view of conflict in the policy domain be regarded as competing and alternative discourses, Fischer (2003) contends that by utilising discursive processes to socially construct shared meanings, outcomes of leadership and decision activities can be more easily formed and deeply understood. Fischer’s (2003) specific application of Habermas and Foucault to public policy analysis is also critical of conventional public policy science due to its “extensive reliance on a neo-positivist perspective, which seeks to find the unifying principles of social behaviour–policy formation through reductionist empirical science” (Daniels et. al., p. 7). Through drawing attention to diverse socio-cultural contexts that are a foundation for the citizen-expert relationship, as a lead in to the second use of discourse, the Fischer (2003) contends that a constructionist view helps, in that policy debates are due to “deeper social and cultural factors, rather than the “facts” of the arguments, that play a decisive role in the citizens’ assessment of competitive views....the constructionist approach shows how citizens interpret the “objective” assessments of professional experts within the context of their own normative cultural experiences and the social dependencies inherent to them” (p. 129).

The resulting decision, should also be regarded as being a discourse in the views of theorists such as Foucault (1984). Such a discourse, reveals the values and beliefs that gave rise to it in the form of texts, moulded within socially constructed contexts. A holistic view of the context and the interactions of actors, is made plausible by applying an analytical lens on policy, through a discourse paradigm. *Discourse*, being both noun and verb is a verb when “it is the process of engaging in meaningful discussion about competing frames, values, meaning,

alternatives, and consequences” (Daniels et. al, p. 7). Thus, an emphasis on an interpretive analysis, underlies a discourse-analytic approach (Goulding, 1998; Fischer, 2003; Daniels et. al, 2012). Fischer states that “the complexity of the problem, the uncertainty of the available data, the absence of other data, the different social contexts in which it takes place, as well as competing rhetorics, make clear that the task of explaining environmental politics and policy will remain a task for interpretation” (p. 114).

A social constructionist view point, focuses more on ways that worldviews and value sets compete, and jostle for position in the policy process. An alternative view of policy formation is able to contain a rigorously analytical process, and Charmaz (2008) contends that “an abstract understanding of particular sites and situations can allow social constructionists to move from local worlds to a more general conceptual level.” (p. 398)

A compelling case is made for a discursive model of politics and policy formation, and introduces a key question namely: if a result of discourse is policy, could improvements to policy be an outcome of improvements to discourse, and what kinds of designed discourse frameworks can improve policy formation? Innes and Booher (2010) argue, that resilient policy formulation and implementation, compounded by advancing and increasingly complex operating environments, necessitate a foundation for discourse that lies in, and is positively sustained by collaborative rationality. Through explicit efforts to expand, deepen and augment discourse, and give accurate scope to improved policy decisions, a unified approach it is advanced, acts as an elemental catalyst for development of the Unifying Negotiation Framework. Like the Utsein Palette a Unifying Negotiation Framework provides a supplementary descriptive methods that can be utilised in defining and interpreting the scope of conflict prevention and peacebuilding activities. Rodman (2014) provides a peace-conflict linkage and suggests a “process of consultation and mutual accommodation with local and international actors involved in conflict resolution” (p. 438). This characterizes decision making as a multi-actor dialogue, involving many stakeholders in the strategic dimension.

3.3. Governance and Leadership Model

The focus of inquiry on the nature of effective dialogue, entails a necessary focus on dialogue as the mediator of shared experience, to more accurately determine how impacts generated impinge upon the priorities identified; avenues & approaches adopted; methods and actions applied. Antwi (2002), advocates the use of dialogue as a proactive response, and that practitioners should endeavour to find synergy between their corporate goals, and societal objectives in order to adopt proactive approaches that help their organisations to change “whatever market conditions, labour laws, and public opinions impede achievement of corporate CSI [corporate social investment] goals and objectives and initiatives” (p. 5).

Recognising the individual as the driver of dialogue action, and the achiever of outcomes, the research locates its inquiry at an institutional level. It is “the myth of separate worlds” (Kanter, 1977), that fuels the belief that personal and world lives operate independent of the other (Stohl, 1995). Within organizations, then, Greenwald, (2008), indicates that “structure comprises the enduring framework that guides the behaviour of individuals toward each other... organizational structure links roles in a manner that, ideally, promotes coordination of effort to achieve the organization’s objectives” (p. 127). Individuals are discussed in this context as participants and contributors, towards achieving the set and agreed vision, mission and objectives of the organisation of which they form a part. In this sense, their levels of satisfaction, participation and work environment, become key factors in creating holistic organisations or cooperative systems (Stohl, 1995). Hence, the individual, while distinct and unique in their constitution and attributes, is considered to be a requisite, and pivotal part of the whole, and as such, contributes towards the achievement of a larger goal; a goal which to all extent and purposes may not be achieved by an individual working alone. Stohl (1995) applies a network metaphor, due to its ability to emphasise the centrality of connectedness and communications, when constructing conceptualisations of organisational experience.

Following on this, the thesis argues that dialogue and engagement with perspectives at the level of cultural mores and societal integration, is critical in order to ensure that due reference has been made to the diversity and multiplicity of ways to achieve a set goal. Conceiving of the organisation as networks, captures the tapestry of relationships that is “the complex web of affiliations among individuals and organisations as they are woven through the collaborative

threads of communication” (p. 18), the organisation of the future, will need to be cognisant of, and able to withstand the multiple cultures present in today’s urban and work context (Hesselbein, Goldsmith, & Beckhard, 1997). The research posits that while governments have a legislative responsibility to protect the rights of individuals, and provide an enabling environment for business to operate, there has been a decided shift to responsibilities and constructive role in society building that can be played by collectives, corporate and private sectors (Williams et al., 2008).

Consequently, the study places a decided focus on, and amplifies for closer scrutiny, intersections between business and peacebuilding. Such intersections present entry points for peacebuilding dialogue and discourse through, for example, collaborative enterprise, broad-based and inclusive agenda for social development programmes, and socially responsible and responsive frameworks for corporate partnerships (Kolk & Lenfant, 2013). A clear identification of parameters that can be used to determine such configuration, could provide benchmarks or some indicators, for guiding future research focused on alternate ways of creative transformation of conflict, through effective dialogue.

These observations lead to an area of inquiry relating to potential, and actual impact of peacebuilding. Reference is made to UN concern around the global compact, and the interest of corporations in business ethics, global citizenship based on socially responsible corporate image, behaviour, culture and altruism (Transnational Corporations, 1999). As businesses around the world have increased their engagement in socially responsible business practices, reports to shareholders and the media about these kinds of activities have become frequent. But lack of standards, means reporting on these activities and their impact, has made evaluation and comparison of these efforts problematic and difficult. In recognition of this problem, the United Nations Environment Program and the Coalition for Environmentally Responsible Economies (CERES), established the Global Reporting Initiative (GRI) in 1997. The goal of the GRI, is to develop international standards for reporting on the economic, environmental, and social activities of corporations, governments, and other organizations.

More recently, a growing need for standardized reporting and benchmarks for international accountability, have taken on a new importance (Cetindamar & Husoy, 2007). Initial efforts to build upon standards developed by the GRI, is underpinned by glaring corporate improprieties that have weakened public confidence in business (Kell, 2005). Taking accountability for

action, and implementing socially responsible and transformative practices, through progressive and strategic environmental, human rights and anti-corruption policies, in addition to extensive initiatives, may serve to boost confidence in developing a stable global economy that enables sustainable practices (Monshipouri, Welch & Kennedy, 2003) Regarding standardisation of reporting and benchmarking, GRI's requirement is that reporting on economic, environmental, and social performance, therefore including peace, by all organizations, be as routine and comparable as financial reporting. Accordingly, an integrated reporting framework, would serve to facilitate transparency and accountability by organizations globally. The GRI Reporting Framework provides an illustration of the availability of reporting frameworks that are beginning to track for the discernible impacts of peace. The framework promotes collaboration of multi-stakeholders through consensus-seeking approaches to create and continuously improve the Reporting Framework, indicating “the multi-stakeholder approach ensures the credibility and trust required of a global disclosure framework that allows organizations to disclose their sustainability performance in meaningful, credible and comparable ways”(p. 3). The following chapter on methodology describes how the study aimed to seek findings on the efficacy of dialogue and its related processes.

3.3.1. Multi-Organisational Governance Networks

Organizations differ in important respects, from informal groups and families, and perform functions that groups and families generally do not. Organizations, are better able to focus on specific purposes, and to persevere in their pursuit, while yet enabling individuals with diverse backgrounds and changing needs to work together in an atmosphere of stability and trust. Due to these features, organizations make it possible for large numbers of people to pursue defined goals over long periods of time. Although organizations have the capacity to benefit their members and the surrounding society, this capacity is not always realized. Highly organized systems do not always operate effectively, and organizations, moreover, are capable of doing harm as well as good.

Organisations in Greenwald's (2008) view can be described and thought of as a “body of individuals working under a stable system of rule, assignments, procedures, and relationships designed to achieve identifiable goals. By promoting coordination and cohesion, organizations have enabled humankind to attain its greatest material achievements” (p. 5). He postulates that

within organizations, human relations are by nature *formal* and primarily and by nature organizations are *instrumental*. Accordingly the offerings of formal organizations may assist internal and external parties to “accomplish more, feel happier, and live longer (p. xvii)”. The social fabric and quality of life are affected by organisations which in turn shape societal life and operational contexts, and the role of corporations in society can offer a perspective on the impact organizations have had within their operational contexts. Due to the governance gap created by economic globalisation (Grant, 2013), in the inter-related fields of peacebuilding and business at a global level, due focus and attention has been paid to CSR and multinational corporations (Blowfield, 2005; McElhany, 2009) with particular consideration given to the “degree of dominance these organizations may someday achieve over world politics and economics.” (Greenwald, 2008, p. xviii). Organisational engagement with socially and economically impactful initiatives, can be favourable or unfavourable, and society may itself seek to influence the organization’s activities through encouragement of limits. Groupings of individuals, and the impacts generated by the enactment of organisational activities, can be collapsed into broad social categories, and are achieved through apparent means. These means include, the transactional and production interface between transfer of goods and services, and participation in what Greenwald (2008) refers to as *routine politics*. He outlines a series of more principal effects that can be realised and occur through means such as:

- “Decisions and strategies that, though not intended to affect the broader society, foster important society-wide outcomes;
- Attempts by organizations to manage their environment in a manner compatible with their objectives;
- Programs conducted for the explicit purpose of social change” (p. 459)

Siltaoja and Onkila (2013), add useful critique, and contend that universalisation of interests, as well as reporting on CSR in large, formal organizations, can veil power asymmetries between actors, and weaken community ties through reporting activities, that can be viewed as a “communicative action that provides a right to define the role of societal actors for the achievement of CSR” (p. 357)

At an international stage, a limit may have been reached that reduces the ability of organizations to influence perceptions and conduct of individuals, as “within organizations, size and resource concentration do not ensure efficiency and productivity” (Greenwald, p. 462). Small organisations operating at a smaller scale may face challenges in appearing capable of supporting the level of demand for technology and industry on which modern day societies

world currently depend. Siltaoja and Onkila (2013), in depicting business-society relationships, also indicate how corporate, social and environmental reporting are developed through discursive strategies, and more specifically, “how these discursive constructions maintain and reproduce various interests and societal conditions as precursors of CSR” (p. 358).

In the discourse of state-business relations, concerns that MNCs might dominate national economies, while adding little economic benefit are described, despite the fact that according to Lang and Tenbucken, (2006), less and less attention is being paid by political scientists of the mainstream persuasion, to “non-political variables and informal structures, neglecting how the political processes are imbedded in and intertwined with their economic and cultural environment” (p. 2). Greenwald (2008) flags a number of considerations, regarding the potential of sectoral dominance in areas of consideration such as:

- “The structure of multinational firms, which militates against formation of central decision-making cadres with unlimited power;
- The continuing influence of local environment on units of the multinational
- The relationships among executives at different levels of the MNC
- The dynamics of the global environment” (p. 470)

Although there exists a fundamental limit beyond a single organization can direct global populations, Greenwald (2008) explores the possibility, which envisages a high degree of centralization within individual organizations, and a stable collaboration among major multinationals, for multinational firms to move towards global coordination. This would require substantially sound solid decision-making processes, in favour of maintaining open communication channels, applying conflict and dispute resolution tools, and attaining a balance of power of individual executives at all levels.

Essentially, the research focus is on the micro-foundation of integrative forms of social coordination, and societal problem solving, also referred to as *governance*, which, as per Lang and Tenbucken, (2006), offers a conceptual stance, and “open perspective in which structures and mechanisms by which modern societies are regulated and controlled may also be found in constellations of private actors” (p. 14). Although the competition/collaboration dichotomy is helpful in understanding the changes currently taking place in the peace building field, as national borders vary in terms of relevance (Rosenau 1995), social and economic problems have global import, (Crane & Matten 2004), and corporations increasingly turn into political actors (Scherer & Palazzo 2007, 2011), Rasche and Gilbert define global governance as “the

collective governing of relationships by designing, developing, and implementing rules of behaviour that transcend national borders without sovereign authority. Conflict reality is steadily becoming more complex and subtle, and as an emerging scenario, an increasingly plausible and sustainable way to achieve just peace, is through multi-organizational partnerships. Global governance, portrayed as an emerging pattern arising from the activity of *governing*, becomes a decisive way of enacting societal guidance, and network-based community steering modes, which calls for transnational collaborative problem solving mechanisms, thus producing a more reliable cross multinational order. The emerging and various patterns or *modes* of governance are outcomes of social interactive processes, but also provide the medium through which domestic actors interpret the international economy, and act to shape their reality. Conceptually, governance is not exclusively political in its orientation and can refer to techniques through which economic and social co-ordination is accomplished and sustained (Hira & Cohn, 2003; Wadham & Warren, 2013).

Lubatkin et al. (2007) elaborate that governance is a socially constructed concept, and engenders different societal perceptions and values of governance instruments. In reality, however, a host of organizational arrangements may be associated with a variety of modes of governance. These *modes* are suggested as mechanisms of governance which emerge "as a dynamic ecological process that takes place at multiple levels of the analysis within firms, involves multidirectional causalities, and is path and history dependent. . ." (p. 47). Zahra (2007) concurs that through sense-making, key players can "resolve information asymmetry and uncertainty by making sense of their environment" (p. 69), and in her review of Lubatkin et al., challenges the principal and agent (P-A) governance model, as a focus which takes insufficient account for of a firm's social context. Although a primarily P-A based analyses assumes agents serve their individual interest, and behave as self-centred actors focused on self-service via opportunistic ways, these analyses fail to correspond the actions with foundational motivation and attitudes in which such opportunism is rooted (Fama & Jensen, 1983; Jensen & Meckling, 1976). Zahra supports the model proposed by Lubatkin et al. as a "useful meso-theory to bridge the large gap in the level of analysis that separates theories of agency, nations, and national cultures" (Zahra 2007 p. 4). This is an integrative and dynamic processual outlook that is overdue, with recognition by Lubatkin et al. (2007) of a network of governance systems that combine formal controls with cooperative initiatives, building shared goals and intersubjective consensus rather than relying on legal authority. (Rasche & Gilbert). Acknowledging that prevailing social contexts, mores and norms are mirrored in demonstrated

attitudes, motivations, and behaviours, seeks to advance insightful propositions regarding the evolutionary nature of institutional and global governance systems, and infuses a much needed sense of dynamism to understanding the governance framework. By interactive engagement of formal-informal interest groups and sectors, the multifaceted realities of all participating parties comes to the fore, and what is referred to as “democratic dialogue” then comes into play.

Gustavsen (1987, p. 16-20), conducted studies in Sweden on democratic dialogues in organizations, and calls for processes which encourage people to speak. His interest for democratic dialogue, seems to stem from perceiving an increasing participation of the workforce, in the development of new forms of work organization. The idea is that development should in principle, move towards a more democratic enterprise organization with more worker autonomy. He introduces a new ‘law’ for this: “For people to become committed to ideas about change they need to exert influence over these ideas. This can be called the basic law of participative democracy” (p. 20). He also argues that we need to create processes to ensure workplace democracy, rather than define it in terms of the content of the solution coming out of this process. He states: “One needs a generative rather than a content oriented definition [of workplace democracy]” (p. 21).

Gustavsen (1992) sees changes in patterns of communication as the spearheads in the change process. He claims that new communication patterns lead “to changes in the way the development work is conducted as well as in the amount of developmentally oriented work which is performed. New linguistic tools to emerge out of the workshops called dialogue, will transform existing processes from being closed and repetitive, to being open and innovative, and to the emergence of more project oriented patterns of organization” (p. 69). The expected changes will follow, after processes in structures, such as work organization and technology are transformed. Gustavsen (1992) illustrates this in terms of: “changes in patterns of communication leading the change process” (p. 70).

With reference to the ‘dialogue process’ itself, creating of meaningful communication is founded in the mutual dependence of participants. Developing inter-connected systems of meanings contributes to shared definitions of different situational encounters. To this Gustavsen (1992) adds that:

“Consequently, the question of an integrated framework for dialogic communication was a moot point of the study, as an issue that relates to how the ‘magical movement’

of genuine and constructive communication could be effected". This could depend on, for instance,

- "Changes in patterns of communication;
- Changes in what issues are defined as subject to development and in the way in which development work is performed;
- Changes in the selection and configuration of technological elements
- Changes in work organization;" (Gustavsen 1992, p. 70)

The implication of this, is the centrality of leadership to peacebuilding processes (Crocker et al., 2000), and the critical importance of delving into an interrogation of holistic and integrated models of conflict resolution. Constructing a road to peace, however, requires conceptualisation of peace that goes beyond cease fires, with greater focus on how peace can be sustainable in the short, medium and long term. Bonta (1996) provides a constructive definition of peacefulness positing it as "a condition of human society characterised by a relatively high degree of interpersonal harmony" (p. 405). Proceeding on that basis, Stein (2000) adds that for peacemakers to be effective in confrontation of bitter conflict, their interests in the broader context of both image and identity must be addressed.

The peacebuilding framework and cycle, is elucidated in view of the recognised positive role of business in conflict prevention and management. As a process involving multiple-stakeholders, (Barnett et al., 2007) provide three dimensions of dimensions of post-conflict peacebuilding, namely, creation of stability, restoring state institutions, and addressing socioeconomic dimensions of conflict. These three dimensions, include maintaining a peacekeeping role in terms of peacebuilding activities, which attempt direct reduction of available means, or incentives, for the return of actors to the conflict field. Barnett et al. (2007) include, "disarmament, demobilization, reintegration programs, security sector reform, and arms control for light and heavy weapons systems" (p. 49). Reducing the material means by which to go to war is not sufficient, and alternative avenues for reintegration of former combatants and for the pursuit of wealth and social recognition are required.

With the leader as representative of the organisation, it is possible to conceive of multiple organisations being present during a consultation. Understanding of interagency relationships and the interactions between organizations have broadly originated from two organizing principles: competition and collaboration. Emerging from the corporate strategy literature, the concept of synergy refers to "the additional benefits of companies acting together rather than

severally” (Mackintosh 1992, p. 212). Working together, offers organizations the possibility for improved delivery of individual objectives, and the creation of new opportunities (Huxham 1996; Carley 1991). In this sense, collaboration moves beyond the purely instrumental relationships suggested by classic resource dependency theory. Crucially, collaborative advantage is seen as involving a broad range of benefits, some of which will not be definable at the start of the relationship. The collaborative model of inter-agency relationships, is challenged by resource dependency issues – contest, domain invasion and temporary alliances to achieve competitive advantage in the context of self-interest. Co-operative partnership relationships do emerge and operate effectively, but there is a tension between the harsh realities of the resource environment and the need to collaborate (Lowndes *et al.* 1996). Drucker compounds the point noting that:

“increasingly, companies, even quite small ones, have to be run as ‘transnational’ businesses. Their market may still be local or regional, but their competition is global. Their strategy also have to be global, in respect to technology and finance, products and markets, information and people.” And is true for organisations other than businesses. (Drucker in Hesselbein, Goldsmith & Beckhard, 1997, p. 3)

Dialogue and discourse processes for peace, may be articulated through a variety of ways and means that could range from interfaces through multilateral organisations such as the United Nations (UN), African Union (AU), International Monetary Fund (IMF), World Bank (WB); regional entities such Southern Africa Development Community (SADC); East African Community (EAC); Economic Community of West African States (ECOWAS); European Union (EU), and others (Antwi, 2002). Interfaces may also be through other contexts and methods, such as education, music, art, social media; entertainment, sports industry, and many more. It is in these ‘spaces’ and numerous more, that perspectives are ‘acted out’. These spaces therefore serve as meeting points of interface and interpretation, where meaning and articulation of objectives are fostered. Parallel to these however, other types of spaces or receptacles may hold sway in terms of the potential for conflict, and as fault lines that could disrupt harmony.

The concept of ‘stakeholder’, is relevant to an understanding of corporate dialogue with vulnerable others, not least in that stakeholder models originated as a way of expanding business models to include external parties (Banerjee, 2008; Jonker and Foster, 2002). Indeed, as Mitchell *et al.* (1997) point out, the academic and business literature, following Freeman’s (1984) influential definition, largely conceives CSR as fundamentally concerned with

identifying and responding to stakeholders, defined as groups or individuals who can either affect *or are affected by* corporate actions in pursuit of its objectives. Two fundamental stakeholder types emerge: ‘voluntary stakeholders’ who “bear some form of risk as a result of having invested some form of capital, human or financial, something of value in a firm” and ‘involuntary stakeholders’ who are ‘at risk as a result of a firm’s activities’ (Clarkson, 1994, p. 5). In this way, vulnerable others are seemingly accounted for in stakeholder theory and models. (Mayes et al. p 843)

(Lowndes & Skelcher 1998) identify multi-organizational partnerships, as a considered and important means for governance and management of inter-sectoral programmes. The benefits of achieving public and private policy goals through collaborative, inter-agency partnerships are accentuated by both academics and practitioners in the ongoing debate, as a suitable means which would typically involve business, community and not-for-profit agencies alongside government bodies. Frequently, contrasting partnerships with hierarchies rife in bureaucracies and with competitive markets, a more complex reality is revealed. As an organizational form, and as a mode of social co-ordination or governance, partnerships are increasingly distinguished from networks, and it is proposed traverse through a life cycle in which “different modes of governance assume a particular importance at different points in time and in relation to particular partnership tasks” (p. 314). Power relations between various partners continually shift and the resulting dynamics will be able to stimulate both co-operation and competition. For a tri-sector partnership, that is a business, government and civil society agreement, development strategies for effective partnerships would involve combinations of different governance modes, and would evolve into a model or framework for coherent and systematic management of project-level partnerships between business, government agencies/intergovernmental organisations and local communities or civil society organisations. The tri-sector partnership can also be referred to as a multi-sectoral partnership (Warhurst 2001), and key challenges for the nature of these partnerships lies in managing the interaction of different modes of governance, i.e. network, market or hierarchy which are predominant at each stage (Lowndes & Skelcher 1998). Separating organizational form, from mode of governance, enables a richer understanding of multi-organizational activity, and provides the basis from which theory and practice can be developed.

Lowndes & Skelcher (1998), analytically distinguish partnership as an organizational structure, as partnerships involve several different modes of governance – market, hierarchy and network.

In their view, network is considered as a mode of governance, and a means by which to realise social co-ordination. At different points in the life cycle of a multi-organizational partnership, different modes of governance will be predominant, and a created partnership does not imply that inter-actor relations will be conducted on the “basis of mutual benefit, trust and reciprocity – the characteristics of the network mode of governance” (p. 314). The network governance mode, does preclude, however, that the variety of social co-ordination forms - network, hierarchy and market will be present and apparent in partnerships.

Acknowledging and dealing with interdependencies, has rendered more complexity to professional and personal domains. Mutual dependence forces consideration of values and perspectives, and calls for dialogue created by others. Stohl (1995) describes and analyses networks at four independent levels: personal, group, organisational, and inter-organisation. As there are many reasons for the shift to diversity – economic disparities, professional migration, education, and standards for performance - within a conflict model, the network linkages that constitute personal interactions provide the threads for organisational networks (Stohl, 1995). These factors for multiple approaches to building peace, intersect and impact on internal behaviours within the political, business and social sphere and greater levels of understanding can be reached thereby advancing through the levels of leadership, with established access to wider networks. A unifying negotiation framework, is not a predictive model because it does not purport to predict which factors are likely to be most significant in any particular case, or which tactics are most applicable in specific situations. The framework, does offer an intellectual point of departure for asking questions about the characteristics of a decision situation, and how one might design a communicative process that can contribute constructively to it.

3.3.2. Partnership Leadership Action Networks – A Social Responsibility Model

The potential for conflicts, may increase significantly in situations of dissonance, and proximity and intersections to futuristic scenarios and directions, are subject to the largely unpredictable flux and flow of the present times.” Leadership then becomes an important link for major actors within integrated decision making arenas in creating peaceful and harmonious environments within which social, political, social and economic affairs can be conducted. An enabling environment for leadership may create “a shared enthusiasm to attain a common goal, recognising that new ideas come from interaction and listening.” (Marcus, 2006, p. 19). Further hurdles on the path of leadership, are gaining broader, contextual understanding of diverse environments including the multiplicity of variables that impact outcomes. At the forefront, and critically demonstrative of the present era, are the many revealing instances of a reality in which there is no escape for leaders from the “march of technology” (Ralph, in Carr, p. xv, 2000), in their determination to attend to conflict situations. In the context of fluidity in leadership, “....the ultimate aim is to better integrate personal values, tailoring behaviour and responses to simultaneously maximise the realisation of personal and other potential” (Hamlyn, 2005, p. 22). This broadens the base from which a number of related strands of further and deeper explorations could be located. More recent works point out that bargaining can occur on multiple levels simultaneously, that sectoral interests may be nuanced, that non-business actors can have important influence, and that international bargaining coalitions are possible (Hira 2003a).

As a rationale for dialogue, the research focused on dialogue for peacebuilding, depicting dialogue as a social engagement that includes enactments of processes towards a desired end or state (Feller & Ryan, 2012). The data was reviewed at three analytical levels of leadership namely: individual, group/team, organisational leadership. Out of these levels of analysis were derived leadership and dialogue factors, provided as indicators of methodological progression, the successive achievement of sets of institutional objectives, and an ability to map utilising the emerging dialogue process, what factors augment or detract value from organisational processes. As a response to the challenges of modernisation, the indicators were identified as an emerging social responsibility, and symmetrical communicative dialogue (Holmström, 2007). The individual, viewed as a micro- unit, plays a significant part in the building of the processes, and the crystallisation of the idea, is coalesced when the micro- perspective is melded in group dialogue to other micro-views, thus combining the micro-macro through

practice. This recombinant effect, is the creative bed within which successful organisational leadership, reflective of macro- processes, can best draw their functional and operational modes for institutional practices. To reflect this creative micro-macro momentum, the data is presented as moving from an individual viewpoint, to the macro- presentation of the dialogue factor of focus (Jacobs & Coghlan, 2003), An optimal organisational leadership matrix, should, therefore, be representative of the micro- as embodied within the individual leader, the individuals participating in the processes, and the individuals tasked with strategic planning and decision making, for the directional development of the institution as a whole. Organisational leadership, by role and function, and as indicated in the spread of the findings, is by default then, also representative of macro- interests, identifying the resultant outcomes of group processes, i.e., the informing factors that drive leadership as a culture, as well as an enabling and empowering process (Dull, 2010).

The findings, are further depicted in relation to the phases of the dialogue process that emerged from the findings namely;

- i. The context of the dialogue; framing and setting the spaces that are created, that hold the exchange of perspectives, and within which solutions for organisational strategies are devised. This can also be viewed as setting the parameters for engagement.
- ii. Being in the dialogue as an active component to shaping the interpretive space.
- iii. Conceptual emergence – the integrative principle of dialogue that shape collaboratively developed understandings.

It is to the phases of dialogue, that the interpretive lens of the research focused particular attention, in light of their contributions to the peacebuilding impetus, i.e., the ways in which to draw forth and indicate the markers of organisational leadership activities, and how leadership as an aspect, skill, and capacity is the responsibility of both individuals and teams (Davis & Atkinson, 2010) support this stating that “ultimately, strategic speed is a function of leadership. Teams that become comfortable taking time to get things right, rather than plow ahead full bore, are more successful in meeting their business objectives. That kind of assurance must come from the top.” (p. 30).

Jacobs & Coghlan, (2003), cast their lens on a phenomenology of responsiveness, which is advanced and through an integral understanding of responsibility for, and of, organizations and their members. These propositions support a call for various levels of firm performance to

begin to regard and take into account the relationship between leadership (Crossan, Vera, Nanjad (2008). Academics have made explicit efforts to provide managers with guidance about the strategic leadership requirements of today's dynamic contexts. Ireland & Hitt (2005, p. 63) advise that, "competition in the 21st century's global economy will be complex, challenging, and filled with competitive opportunities and threats." An integral responsibility builds on an inclusive mediation of simultaneous individual and collective responsibilities, in a responsive way, and the need for effective strategic leadership practices that help firms enhance performance while competing in turbulent environments is discussed. Such a multilevel and responsive responsibility provides orienting principles to the debate about the strategic leadership requirements of today's dynamic environments, by seeking to provide a different perspective on strategic leadership, and one that emphasizes the responsibilities managed by leaders at the top of the firm.

Change in an organization can be the result of internal causes, such as poor performance leadership decisions, and major conflict. Change also results from new institutional developments, "including technology, market conditions, demography, political climate, and actions by other organizations (p. 296). Similarly, Luthans & Slocum (2004, p. 227) state that, "faced with an unprecedented economic, technological, socio political, and moral/ethical tumultuous sea of change, there is a need for new theories, new applications and just plain new thinking about leadership." The guiding rules for strategizing, planning, coordination, decision-making, and corresponding practices are inter-linked with conflict, politics and change as three additional aspects and interwoven processes considered highly pertinent to success of individuals and ultimately to an organization's survival (Greenwald, 2008).

Partnership, emerges as an arena for both instrumental and communicative encounters, in which slow progress is occasionally punctuated by leaps in partners' understanding of both themselves and the challenges they seek to address. As such, despite the evolutionary ambitions of participants, partnership emerges as a potential catalyst of social change. (p. 255). The African Progress Panel, the APP, has established a business-led initiative to "stimulate practical actions that might enable corporate actors to share their vision and ideas about how business could help promote economic and social development in Africa" (p. 254). The formation of institutions such as the APP illustrates how business is increasingly becoming overtly engaged in wider processes of understanding and addressing global challenges. Many new business/NGO partnerships are being formed to address identifiable social or environmental

challenges (Waddock, 1991; Selsky & Parker, 2005). Partnerships are dynamic relationships, in which diverse actors pursue mutually agreed objectives by leveraging the comparative advantages of each (Brinkerhoff 2002). In the case of business, this might be access to expertise, products or services, while for NGOs, it is likely to centre on projects and community knowledge (Pearce & Doh, 2005; Selsky & Parker, 2005).

Partnership can thereby create spaces for dialogue, offer a framework for action and inspire others. As such, partnerships represent one mechanism through which companies are increasingly living out a more 'political' role. Leaders can discover aspirations that transcend their organisations' interests, and become better equipped to attain understanding of the business context and climate. Deeper familiarity of the institutional governance context can lead to more balanced and integrative approaches to complex problems, reveal limitations of what individual organisations can do, and identify areas where partnerships can have the greatest benefits for real and lasting change (Senge *et al.* 2006, p. 429). The development of strong relationships plays a significant role in enabling business actors to take on the more 'political' role intimated here. To summarise, partnership represents one context within which business is engaged in what can be seen as 'political' processes of defining rules and tackling challenges. Existing studies tend to focus on partnership as a strategic process that enables partners to fulfil their own objectives, but there is growing interest in how partnership also represents a communicative encounter within which partners and others move towards a greater understanding of the issues at stake. But comparatively little is known about how these communicative processes unfold and, in particular, the extent to which each side might be seen as advancing (or resisting) attempts at colonisation or co-optation. (p. 255)

4. Methodology

This chapter focuses and includes discussion on the methodological framework adopted and applied in the research inquiry and activities. Formulation and design of the framework against which methodologies and techniques for the research study were identified, were informed substantially by the concept and context of turbulence, with reference to the constant dialectic of change and continuity (Hölmstrom, 2007).

A fundamental assumption for this study is that, as part of the interplay and dynamics of this dialectic of change, and under the ambit of peacebuilding, there are encounters and melding of differing perspectives and analytical processes (Mingers, & Brocklesby, 1997). Further, that dialogue and discourse processes for peace occur within, are linked to and are influenced by prevailing conditions and dialectics (Iedema & Wodak, 1999). Hoffman (2004) notes, that the need to be seen as responding to conflict situations, occupies a central place on the international agenda. Adopting multiple levels of investigation and analysis, the approach to the research methodology is steered through the concept of the interdependence phenomena (Aiken & Hagem, 1968; Campanella, 1993; Aggarwal; Siggelkow & Singh, 2011). This state of interdependence is further compounded by dynamics of structural bifurcations, which tend to foster new conditions or arrangements between diverse actors in pursuit of their goals (Rosenau, 1990)⁶. Hildenbrand (2007) acknowledges the challenge within sociological academia that “focuses on resolving the relation between the micro- and macro-theoretical views of societies” (p. 540), and through a grounded approach, attempts to bridge and do justice to the central aspect of *emergence*, by emphasising a focus on the actor themselves. Incorporated into such scenarios, is the additional infusion of underlying and informing dialectics of stakeholders and actors, regarding what is considered to be subjective/objective or micro-/macro- (Mingers, & Brocklesby, 1997). A brief description of these phenomenological dimensions now follows.

In order to more accurately reflect levels of complexity implied by such theoretical considerations, it was necessary to design an approach to the research methodology that would

⁶ Described as increasingly specialised labour; proliferation in the number of collective actors; centralizing and decentralizing tendencies that are altering the identity of the number of actors on the world stage; shifting orientations that are transforming authority relations among actors (leadership); dynamics of structural bifurcation that are fostering new arrangements through which the diverse actors pursue their goals (Rosenau, 1990, p. 7)

facilitate addressing identified issues systematically and ontologically (Komives et al., 2006), in conjunction with elements and pointers emanating from the reviewed literature. As part of the process, it was necessary to establish links and convergence between: (a) stipulated purpose and objectives of the study; (b) assumptions guiding the research activities; as well as, (c) the methods and techniques employed during the investigation (Stohl, 1995; Alvesson, 1996; O' Callaghan, 1996). In order to facilitate cohesion and complementarity of these different components of methodology, some key questions were posed in relation to: types of data and information required to address the purpose and objectives of the study, and effective ways of accessing such data (Bryant & Charmaz, 2007); major components or properties of social reality and its phenomena that the data and their sources speak to (Marsella, 2005); suitability of methods and techniques employed in gathering and acquisition of data and information; and the techniques employed in analysis and presentation of findings (Mason, 2002). In consideration of these issues, and stemming from the nature of the inquiry, the methodological framework adopted qualitative techniques of data collection and analysis, as qualitative methods and techniques were regarded more suitable in facilitating articulation, description and extrapolation of findings.

New manifestations of global reconfiguration and transformation patterns, present challenges to those seeking to comprehend turning points of world affairs. A gleaning of current socio-political and economic affairs may quickly reveal the extent to which global politics derive from multiple sources that transcend conventional boundaries (Rosenau, 1990). This implies that the study of dialogue and communicative interaction requires "... probing beyond the interaction of states and delving into the wellsprings of national and local politics as well as into the ways in which individual orientation and actions are translated into collective outcomes" (p. xiv). Glaser and Strauss (1968) further outline how organisations all represent *structure in process*, and such structures for Hildenband (2007) are not "static in their core but are sustained by continuous transitions that evolve from interactions" (p. 541). As a result "there are no stable structures, since these are created and reshaped through continuous process of change" (p. 541). A dialectical relationship forms part of the process of change, between what is new and novel change and old existing structures.

This dialectic remains in constant dynamic evolution, only to the extent where "parameters that underlie the coherence of collectives at the macro- level and those that bound the conduct of individuals at the micro- level have interactively undergone change and moved global life onto

new foundations” (p. 24) Factoring in the interplay and dynamic of the micro-macro-dimension was considered a fundamental aspect to the methodological framework adopted recognizing that individual actions are synchronously shaped by both conditions and active actors (Strauss, 1993). It also offered a vantage point from which to glimpse and address gaps targeted by other theoretical approaches (Charmaz, 1983; Mwagiru & Mwagiru, 2006; Reyhler, 2006; Kanagaretnmam & Brown, 2006; Zahra 2007; Kuttner; 2011; Grant, 2013;), which highlight the extent to which the theory-praxis debate has tended to ignore the multiplicity of ways in which “the coherence of national collectivities, the stability of international structures, and the composition of systemic agendas are linked to the activities of officials and citizens” (p. 25). Methods and activities of data collection and analysis therefore focused on identification and teasing out of underlying and enduring dynamics out of which daily events and current issues flow, as located at: firstly, the micro- level of individual learning and group cohesion; secondly, the macro- level in relation to conflicting collectives, and compounding elements, stemming from invention, operation and application of new technologies (Rosenau, 1990).

The research method applied, was underpinned by the premise that the nature of dialogue process requires exposition and analysis of conceptions of “*critical interpretation*” (Iedema & Wodak, 1999). In so doing, a researcher can begin to trace underlying structures of interpretive acts, and provide interpreters with a more adequately systematic approach to interpretative practice (Kögler, 1996). Accompanying analytical reference points were drawn from reflections on the dialogue process itself, which lends itself as a mode of “methodological mediation”. As applied in this context, it leads to unfolding processes latent with the potential for peaceful outcomes. Mead (1959) notes that the appearance of this emergent property of the methodological framework, “is always found to follow from the past, but before it appears, it does not, by definition follow from the past.” (p. 2). It is also a self-determined process, whereby the outcomes are co-determined through the fog of what is referred to as the interpretive space (Alvesson & Kärreman, 2011). Common to this space, within which perspectives are formulated, and depending on the time perspective taken, both the past and present can be conceived to appear different. For Strauss (1993) “the novel can only be conceived of in relation to the old, as the latter is likely to enter after debate into the former in complex ways, and perhaps in ways invisible to the actors themselves” (p. 47).

The approach to including businesses perspectives, as well as their internalization of certain issues within their management structures is rare in literature, peppering the research process with difficulties (Iff et al. 2012).

4.1. Subjective-Objective Dimension

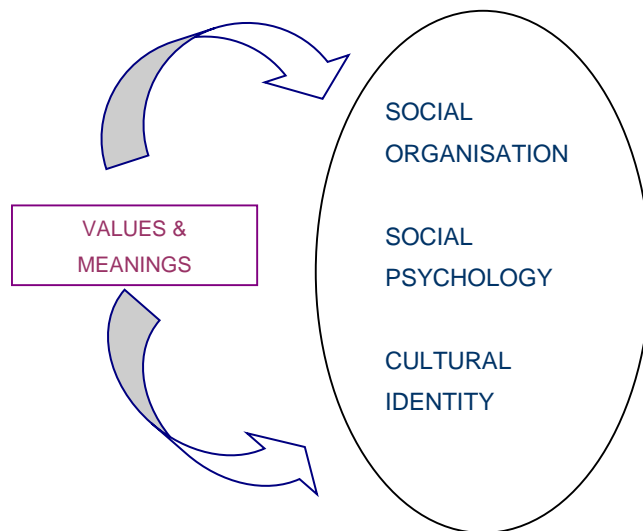


Figure 3 - Social Micro- macro- intersections of values & meanings

The subject matter of the research field encapsulate broad themes of investigation and inquiry, each of which can be examined at an individual level of analysis, in order to identify and highlight those intersecting factors that affect the dynamics of interaction, and whether these factors are subjectively or objectively derived and configured.

As an analytical concept, and as a supplementary part of the methodological framework, this subjective-objective dialectic may also be translated as intrinsic to the role of participant-observer in the research process (Burrell & Morgan, 1979). In relation to this, Rosenau (1990) refers to a broader conception of potential observability which he affirms “stems from the convictions that the processes of knowledge building are variable, that they can only be as rigorous as prior understandings of the subject allow, and that the methods one uses must thus be compatible with these substantive limits” (p. 28). An advantage of this approach to the methodology is the enabling factor of being able to “hypothesise about the ways in which miniscule developments at the micro- level may culminate in unexpected and seemingly discrepant macro- outcomes” (p. 30). Further, confidence in the method resides in the susceptibility of such developments to systematic analysis. Potential observability, implies application of action within frameworks that allow for further action. This allows the dialogue

process to remain fluid, evolve and incorporate every new element, nuance and intimation (Boeije, 2002). In relation to this, leaders must realize their responsibility to determine where and how their voices are most effective. There are a host of methods that promote participatory discourse, and Daniels, Walker and Emborg (2012) emphasise “that the most rigid, technocratic, and narrow policy decision process imaginable is also a form of discourse” (p. 6). Articulation through voice, and through policy development, are both viewed as part of the dialogic action, and defined as communicated intent with respect to achievement of set goals and objectives.

Proceeding from the foregoing, and in order to rightly apply what Kögler (1996) refers to as the “dialogic character of interpretation”(p. 2), the research was mindful of the four essential methodological aspects he outlined, i.e.,

1. How an analysis of the symbolic “dialogue” medium of thought (discourse) and interpretation (dialogue) is to be undertaken;
2. How dialogue theorists relate to their object domain;
3. How language and discourse are connected to social power; and
4. How the question of cultural universals is to be answered.

Dialogue then becomes the process whereby, participants articulate their intent through communications into the shared interpretive space. This communicative act can be referred to *processual ordering* (Strauss, 1987) which in its relation to negotiated order does not only refer to *negotiatory processes*, but also to “the lack of fixity of social order, its temporal, mobile, and unstable character, and the flexibility of interactants faced with the need to act though interactional process in specific localised situations where although rules and regulations exist nevertheless these are not necessarily precisely prescriptive or peremptory constraining (Strauss, p. 255). As a medium and facilitative agent, the research presupposes a level of accountability for the agent of communication, i.e., the subjective lens and sense-making processes through which the communicative act is derived while not a distinct focus of the research is none the less a point of inherent reference. In the theatre of the dialogue space, what Kögler (1996) refers to as “the symbolic sphere,” the individual distinguished within the space as an actor, derives meaning and understanding from their social actions and repository of experience, conceived here as Gadamer’s (1979) “event of play” It is stressed furthermore, “that the symbolic potential for realising the linguistic and historical articulation of meaning can be neither determined nor controlled by the subject (Kögler 1996, p. 21). In an attempt to

grasp the original intentional meaning that is the impetus of a "historical actor's purposes and of the directions her actions take, can be known only through the results, that is, through traditional texts, or documented events" (pg. 21). In an African context, this would also include oral transmission of historical events that are 'written' and stored in memory. The assumption is not made, however, that it is prudent or advisable to determine and concoct that the "meaning of the text as well as the historical effects of the actions have been considered – precisely as they are visible to us today – in the intentional consciousness of the subject" (p. 21).

The efficacy of the dialogue process, elucidated through the analytical process, invited treatment of these symbolic or practical manifestations which are an expression of a subject's intention, understood here to be the point where clarity and lucidity is required. and it is through this process that potential conflicts can be transformed (Cousens & Kumar, 2004). Therefore, it is important for the methodological juncture to include a level of analysis of the symbolic medium. With regard to symbolic construction of culture, Kögler (1996) advances that the radical arbitrariness of the sign is emphasised by structuralist and poststructuralist thought and that "meaningful units are differentially constituted so that semiotics applies to every possible field of objects within culture, [therefore] the symbolic organisation of cultural meaning and practices could be analysed according to its internal structural order" (Kögler, 1996: p. 3).

In referring to the limitations of structuralist and poststructuralist analysis, Kögler (1996) surmounts that it is due to an inability to develop accounts of how to conceptually relate actual practices and experiences of situated subjects to symbolic structures. He states, however, that "if the structuralist/post-structuralist reconstruction of symbolic orders is to count as the structured order implicit in the agent's explicit understanding, it has to be shown how these implicit structures themselves relate to the explicit and experiential dimensions of their cultural valence" (Kögler, 1996, p. 3). Agents themselves, assign substantive-experiential values to their understanding, and a hermeneutic perspective is required in order to explain how relational values uncovered through structural analysis are related. Further, the method of dialogue process, includes a second component of the theory-agency relationship – the need to generate an empirically sound grasp on the "implicit structuration of meaning and action"(p. 3). In so doing, the theorist is located above the situated agent and afforded a privileged position. As the participant agent is operating and acting within specific symbolic frameworks, "the theorist is granted epistemically privileged, objective, and undistorted insight into the

hidden and underlying mechanisms through which these symbolic frameworks are reproduced” (Kögler, 1994, p. 4). Such a radical theorist-agent dichotomy makes realisation of an instructive stance possible bringing symbolic and social configurations to the awareness of the agent. A theorist however, can only even begin the endeavour of structural reconstruction subsequent to identifying the “meaning units” whose real constitution is supposedly attributed to underlying intersecting and relational patterns or configurations of signs, symbols or behaviour. Meaning identification embeds within it the perspective of conceptual (thought) participation prior to reconfiguration of meaning units into a structured lattice upon which to define these units according to implicit structural relations.

For the research study, it becomes imperative for analysis of structural configuration to align with the interpretive analytical lens through which the dialogue process is to be interrogated, and to also acknowledge the hermeneutical fact that renders the theorist unable to simply lay claim to a privileged “view from nowhere,” due precisely to an inability to draw on an “agent’s preunderstanding that is itself accessible only in terms of some specific cultural horizon” (p. 3). The study argues that it is to these cultural horizons that the peacebuilding process should be directed and steered through enlightened leadership. According to Kögler (1996), hermeneutic analysis of cultural and historical roles that situate preunderstanding is necessary for understanding how an interpretive theorist could pronounce a superior perspective with respect to the background understanding of an agent. He maintains that,

“only hermeneutic analysis can show how the genealogical perspective that traces back experiential levels of meaning and thought to hidden mechanisms of power may be mediated with a perspective that does justice to the relative autonomy of critical discourse and reflective thought.” (pg. 4)

Towards providing a pathway to coding or structural and interactional relationships. Hildrenbrand quotes the view of Strauss on the relations between structure and interaction as follows,

“Order refers to relatively predictable events.

Disorder is created by events that are either unpredictable if not predicted.

Ordering is ongoing,

So an interactionist theory of action ‘emphasises contingencies and the inevitable changes brought about by them. But at the same time it cannot, must not, fail to link contingencies and action to the more slowly moving, more stable elements of the social environment created and maintained sometimes many generations ago” (p. 542).

The resultant methodological approach and process, were therefore rationalised through recognition and acknowledgement of multiple layers of causation. The methodology aimed to provide a framework, within which the operative concepts, hypotheses and objectives could appropriately and relevantly be generated, tested and refined. In all these aspects, theory was broadly and simply defined and understood to be “any coherent description or explanation of observed or experienced phenomena” (Dennis & Pitre 1990, p. 587). To this Rosenau (1990) hastens to add that, amidst much theorizing to account for the parametric changes underlying the turbulence of shifts, there is a lagging capacity to analyse the dynamics and consequences of profound global changes. Toynbee (1998) paraphrases the challenges of precision by stating, “... our view of the relations of past events to each other, of their relative importance and of their significance, changes constantly in consequence of the constant change of the fugitive present” (Toynbee, 1998).

Intricate inter-connections present in the subjective-objective dichotomy play themselves out through a multi-dimensional peacebuilding approach. Within the “design space” both the joint outcomes of actions and co-construction of meaning, are partnered, and impacted, by forces which occur, and identified by Daniels et al. (2012) as dealing with others. An acceptance of, and interest in, the ‘subjectivism’ of actors involved in a study including the scholar, mark another related change in emphasis from ‘objectivism’. Rather than an approach in terms of sampling and regularities, the focus is on each ‘circumstance’ or ‘case’, and even on single actors as representative of a case, referred to as an ‘interpretative social science’ or ‘interpretative turn of social science’ (Rabinow & Sullivan, 1987; Söderbaum, 2009). As the context varies over time for each individual or organizational actor, this concept is an important explanatory variable in peacebuilding and dialogue studies (Hoover, 2011) and make ‘narratives’, and ‘stories’ presented about sustainable development or corporate social responsibility important factors (Mayes. et. al., 2012; Pickerill, 2009).

New phenomena can only be interpreted once content or connotation have been determined, and the same phenomena can be interpreted in various ways by different actors. In endeavouring to make the world more comprehensible, actors furnish objects, actions and judgements with subjective attributes. These subjective meanings are only created post-facto, and in hindsight. Sensing becomes a continuous process oriented towards placing cues of current experiences within a frame of reference that is determined by past experiences. To this Peters (1992) adds that what are essential variables for monitoring and evaluation within

turbulent contexts is simple presentation; perpetual involvement coupled with achieving a sense of urgency; making measurements visible; and ensuring multi-stakeholder involvement. The researcher or practitioner should endeavour to undertake collection of primary data that is undistorted, and focus on making straightforward assessments of what is important and crucial for the inquiry at hand. Alvesson and Kärreman (2011) clarify that a “key assumption is that discourse constitutes and/or constructs whatever phenomenon we are interested in (organizations, individuals, reality)” and language ‘simply’ constructs and reflects organisational reality which according to Chia, (2000), is the process of systematically constructing social reality through “differentiating, fixing, naming, labeling, classifying and relating – all intrinsic processes of discursive organization” (p. 513).

When uncertainty is the reason for seeking meaning, as was the case in 2007 post-election Kenya, there is a lack of knowledge regarding extenuating circumstances. The emphasis on uncertainty, is that the unexpected experience that can be occasioned by an inability to extrapolate from current actions, and to foresee the consequences which they elicit to make sense of conditions (Boeije, 2002). Uncertainty can occur when, on the basis of existing routines and blueprints, the subjective-actor is no longer able to cope with constructed reality in a way that derives meaning (222, 2005). This can happen in instances of complexity, turbulence, and high information overload. New meaning should then be created (De Weerd, 2001) and meaning making of signals and symbols, is both a personal and a shared experience where shared norms are possible. Individuals will each need to opt for, and commit to, a process of collaborative meaning-making based on co-defined principles and understandings upon which to found transforming societies.

4.2. Micro-Macro Dimension

In a dialogue sense, power is conceived as, “... a hermeneutic conception of linguistically mediated experience... [that] allows for a productive dialectic between the universal and the particular within the act of interpretation itself” (Kögler, 1996, p. 11). By allowing for all levels micro-macro to be present, “here the ‘universal’ does not exist apart from, or ‘as the ground’ of, concrete contextual configurations but rather is exemplified and operative in the hermeneutic capacity to understand cultural orders different from one’s own.” (Kögler, 1996, p. 11). This lends itself well to the participant-observer stance that can only be a true state as,

“ a “hermeneutic reason” of this kind does not provide a meta-order that can be expressed and reified as something above the interpretive experience. Rather, it expresses itself fully in the very process of transcending one’s own horizon in order to enter into a dialogue with the other” (Kögler, 1996, p. 6).

The analytical method then provides two distinct dimensions of the hermeneutic background of the interpreter, as well as of the agents. This is a crucial component, or factor, of the resultant analytical outcomes as, “the background always includes a perspective that is specific to the individual and to her position within a particular culture, the symbolic and the practical are now to be reconceptualised as two meaning-constituting and meaning-shaping dimensions of the interpretive act” (Kögler, 1996, p. 6).

With the model of dialogue located between theoretically informed interpreter and lifeworldly situated subject, the study argues for the need to provide a replacement model that can more aptly situate the classical theory-agency model. In according objective privilege to the theorist over the agent, the nature of the dialogue process itself is amplified, and by extension, locates what Kögler (1996) calls the “interpretive theorist” an “epistemically advantageous opportunity” (p. 6) by virtue of their relatively external position. “Yet such externality does not entail ...scientifically waterproof methodological rules. Rather, it appears to be grounded in the position of the interpreter as an outsider: it is the epistemic advantage of someone who is not immersed in a symbolic or social practice and who is therefore able to reveal aspects and assumptions that are usually taken for granted by, and thy hidden to, the subjects themselves” (p. 11). Observing the process of dialogue, may therefore provide insights into how shared perspectives could emerge through a melding of different individuals’ (or communities’) perception of reality. Hence, the methodology of researching dialogue is as critical an assessment point, as the findings from analysis of dialogue processes. This is because the analysis depends to a great extent on a dialogue around the methodology itself, referred to by Kuhn (1970) as ‘conceptual transposition.’

The sharing of meaning and sense-making, takes place through acting grounded in both individual and social activity (Maon et al., 2010). Shared meaning is difficult to attain, and fluidity of method aims to accommodate gradual development of a comprehensive, and collective frame of reference, through sharing meanings in dialogue (Weick, 1995). As meaning-finders, people can make sense of chaotic events rapidly. A shared framework of

meaning arises through social interaction between people, which occurs through communicative activities, and societal equilibrium depends on such skills. Public dialogue can be understood in terms of ‘discourse analysis’ (Howarth, 2000, p. 74), and in attempting to keep the world consistent and predictable by cognitively organizing and interpreting it (Miles & Huberman, 1984). This thesis, sets out to unravel how this process takes place in organisational practice.

With a focus on individuals and organizations as actors, and in view of the fact that individuals (organizations) differ with respect to values and ideology, analysis occurs on two levels: the political economic person (PEP) and political economic organization (PEO) within changing definitions of a crisis. Interpretive constructs of content for PEP and PEOs occurs in a subjective, meaning-creating (cognitive-thinking) process (Söderbaum, 2009). *Crisis* is defined here as a critical juncture in a process at which a radical change becomes necessary, and recognising the futility of, “dwelling on war, power balances or military strategies because in focusing on authority relationships, aggregative dynamics, and adaptive mechanisms it is probing phenomena along the same continuum of which the threat or exercise of force is but one extreme” (Rosenau, 1984, p. 247).

Söderbaum (2009) uses the vocabulary of the political economic person (PEP) and political economic organisation (PEO) respectively, and proposes the PEP model as being more open. The individual is viewed as a political economic person, an individual actor guided by their ‘ideological orientation’. “The individual refers to ideological orientation, but this orientation as well as alternatives of choice and impacts are more or less fragmentary and uncertain. The individual’s preferences may be changing over time and the same is true of information about alternatives and their impacts” (p.74). Due to ongoing learning while interacting with a changing context, reference is made to social psychology concepts such as identity, motives, role, dissonance, activities and relationships. As actor, the individual is a responsible and accountable person in her or his different roles as professional and citizen. ‘Political’ stands for participation in democratic societies within which individuals, through behaviour or lifestyle patterns in interaction with others, are expected to adhere to a number of imperatives. As a citizen and in other roles, the individual as actor can articulate ideological orientation and change her/his lifestyle to make it more compatible with sustainable development, while using power positioning and certain resources for different purposes at particular points in time.

Business corporations participate in dialogue about the future, and can sometimes take the form of influencing other actors such as representatives of national governments or regional bodies. A political economic organization (PEO) suggests that the challenge of sustainable development, is also of interest to other organisations, such as environmental and human rights organisations, higher education institutions, faith communities, political parties, think-tanks and research organizations. Notably, the PEO is ‘polycentric’ in that each individual is a political economic person (PEP) and that “ideological orientation of a member of the organisation may diverge to an extent from the objectives and visions of leadership (Gordon, 2009). Such tensions can be constructive for the success of an organization” (Söderbaum, 2009), and some business companies address this challenge with reference to their corporate social responsibility (CSR), or what Frynas and Stephens (2014) refer to as political CSR.

4.3. Grounded Theory and its Application in the Study

By allowing for all micro-macro levels to be present, the ‘universal’ here does not exist apart from, or as a foundation for concrete contextual configurations but rather is embodied and operative in an integral hermeneutic capacity to comprehend cultural orders different from one’s own. In a dialogue sense, power is conceived as, “a hermeneutic conception of linguistically mediated experience” (p. 5), and within the act of interpretation itself between the universal and the particular., which allows for a productive dialectic.

The Grounded Theory Method (GTM) “comprises a systematic, inductive, and comparative approach for conducting inquiry for the purpose of constructing theory (Bryant & Charmaz, 2007). GTM can be viewed as a theory/methods package with an interpretive, constructionist epistemology. Out of this space can be postulated other theoretical propositions that contribute to ongoing discourse on the epistemologies of reality (Alvesson & Kärreman, 2009). Further, grounded theory offers a lens capable of scoping diverse perspectives and their overlaps and linkages, and may therefore also determine the range and types of data collected, their strengths and shortfalls, and the results and outcomes derived from their analysis (Miles & Huberman, 1994).

At another level, Rosenau (1990) maintains that in order to account for “all levels of global life – from the cognitive processes of individuals to the mobilizing processes of collectivities” (p.

xiv), research needs to be undertaken and supported through a diverse assortment of explored and cited literature. It also requires a credible foundation for elaboration of methodological framework, data gathering, and analysis. Although qualitative methods, including grounded theory, cannot be reduced to formulaic procedures, research tools can clarify the process (Scott, 2008). The study applied combined research methodologies, in order to create a dynamic, flexible, adaptable and systematic research pattern. The aim and objective, was to generate and elucidate a theoretical framework that would continue to build, shape and develop itself through ongoing and continual coding, refining, delimiting and analysis (Conrad, 1978).

The grounded theory method calls for early collection and analysis of data, followed by further theoretical sampling and category saturation (Goulding, 1998). In order to maintain focus of the study throughout the data collection process which by its very nature tends to precipitate a crescendo of data overflow and ‘noise’, a combined grounded-multilevel approach was adopted and applied. This allowed constant refining and modification of the research techniques applied. Theoretical sampling is the process of data collection for generating theory whereby the analyst jointly collects, codes and analyses the data and decides what data to collect next and where to find it, in order to develop the theory as it emerges. This process of data collection is “controlled” by the emerging theory (Glaser, 1978, p. 36).

With regard to the use of literature, phenomenological findings are generally contextualised within the existential framework of meaning and choice (Goulding, 1998), and for the grounded theorist, the developing theory directs the researcher to the literature which best informs, explains and contextualises the findings. (Goulding, 1998). Strauss (1987) advocates for a structure/agency position that does not minimize or leave out structural conditions, whether they are more “immediately contextual” (p. 78) and also does “short circuit the explanation, by over emphasising macroscopic structural conditions, which “does not do justice to the rich interactional data that put life and a sense of immediacy (or as some say *reality*) into the analysis’ (Strauss, 1987). This human agency with its ability not only to reproduce but also transform structures, can be identified only in events themselves (Hildenbrand, 2007). This approach is reflected in the methodological concept of the conditional matrix (Hildenbrand, p. 543) and provides a utilitarian framework for analysis through component concepts of *conditional path, trajectory, social world, and arena* (Strauss & Corbin, 1990). For a research process undertaken in a grounded theory style, the significance of a *conditional matrix* is that:

“(1) it helps you to be *theoretically sensitive to the range of conditions* that may bear upon the phenomenon under study;

(2) it enables you to be theoretically sensitive to the *range of potential consequences* that results from action/interactions.

(3) it assists you to *systematically relate conditions, actions/interaction, and consequences to a phenomenon* (Strauss & Corbin, 1990, p. 161, emphasised as in the text).

Table 2 - Conditional Matrix - developed from Hildenbrand, 2007, p. 543)

Conditional Matrix framework of concepts	Description
Conditional matrix	Denotes a context of social frames within which social interactions evolve. Helps researchers think beyond micro- social structures and “immediate interactions to larger social conditions and consequences” (Charmaz, 2006, p. 118)
Conditional path	Denotes reconstruction of the course taken by an event or incident through various levels of the conditional matrix. Coherence of the event and inter-individual connections of the levels is tapped.
Event or incident	If society evolves through and largely means interaction, then the core of sociological (dialogic) analysis are the events within which social interactions are manifested.
Trajectory	A dual meaning is applied. Namely, the development of phenomenon in time, and second, the interactions contributing to such development. Trajectory is shaped over the course of this time period.
Social Worlds	Made up of arenas, activities, organisations and technologies. Social worlds overlap, have history and change, as well as tend towards segmentation, and need legitimation.
Social arenas	They arise from conflicts regarding major issues. Conflicts and crises develop both within and between social worlds, out of which <i>social order</i> and <i>social change</i> evolve.

For Clarke (1991, p. 131) the concept of social worlds is “groups with shared commitments to certain activities, sharing resources of many kinds to achieve their goals, and building shared ideologies about how to go about this business.” How the concepts of the conditional matrix interrelate is that through the *social world* is the central location for commencing dialogic analysis or sociological interactions. *Social change and order* are produced through the *events* that occur in *arenas* which take shape within and between these social worlds. There is a structuration process that occurs within the form of *arenas* of interaction, and the *conditional path* relates contexts of conditions of these processes. The interrelatedness of the concepts

makes them each relevant components of the methodological framework, as analysis conducted on the basis of these concepts neither “reduces interaction to structure, nor does it reduce structure to interaction” (Hildenbrand, 2007: p. 544). Further, the conditional matrix is able to overcome “any micro- macro-dichotomy” in the theory making process, as it “localises the respectively analysed *social world(s)* in terms of its connection with other (relevant) *social worlds*. ” (p. 545)

This strategy was configured to facilitate cross-referencing of emerging findings and thereby mitigate against the potential emergence of outcomes that could have been determined more by prior expectations and preconceived perceptions (Huberman and Miles, 1994). The main thrust of this movement was to bridge the gap between theoretically “uninformed” empirical research and empirically “uninformed” theory, by grounding theory in data (Charmaz, 1983). The set of assumptions for this research are somewhat subjective and interpretative, due to a need to describe the social construction of cultural norms, because these norms require the presence, participation and contribution of both researcher and interviewee. The approach is based on the assumption that the organisation of reality is sustained by social and symbolic encounters and constructs (Berger & Luckmann, 1966; Morgen & Smircich, 1980; Gioia & Pitre, 1990).

Engaging with the dialogue discourse process is in essence an emergent process, which suggests therefore, that the nature of the research methodology be inductive and exploratory (Zikmund, 1997; Malhotra et al., 2003). Zikmund (1997) provides further clarification by stating that “exploratory research helps to crystallize a problem and identify information needs for future research” (p. 37). This may be seen as offering a useful avenue and method, for tracking and assessment of attitudinal changes over time among individuals and collectives. Such exploration could also establish the groundwork for the melding of theoretical, practical and metaphysical study of dialogue, discourse and peacebuilding approaches and processes in varying contexts. Based on this, the nature and structure of the research design needed to be qualitative, open and flexible, fluid and malleable.

The table below illustrates broad characteristics of exploratory research.

Table 3: *Characteristics of Exploratory Research*

Objectives	<ul style="list-style-type: none">• To provide insights and understanding of the phenomena• To understand (versus to measure)
Characteristics	<ul style="list-style-type: none">• Information needed may be loosely defined• Research process is flexible, unstructured, may evolve• Samples are small• Data analysis can be quantitative or qualitative
Findings/Results	<ul style="list-style-type: none">• Can be used in their own right• May feed into conclusive research• May illuminate specific conclusive findings
Methods	<ul style="list-style-type: none">• Expert surveys• Pilot surveys• Secondary data• Qualitative interviews

Source: Developed from Malhotra et al., 2003, p. 63, Table 3.1.

A vital linking point is using knowledge and theory as though they were another information source, for pattern recognition without this grounding in extant knowledge, would be limited to the obvious and superficial, depriving the analyst of the conceptual leverage from which to develop theory (Glaser, 1978). Therefore, contrary to popular belief, grounded theory research is not “atheoretical” but requires an understanding of related theory and empirical work in order to enhance theoretical sensitivity (Goulding 1998). It may be useful to clarify what is meant by a theory, and according to Strauss and Corbin (1994) a theory is a set of relationships that offer a plausible explanation of the phenomenon under study.

The term ground theory refers to both “the research product and the analytic method of producing it” (Charmaz, 2008, p. 398). To date, grounded methodology has emphasised *application* of method, and if employing a narrow view, can limit potential of grounded theory to foster production of superficial studies. For Charmaz (2008), a social constructionist approach to grounded theory allows the researcher to address *why* questions while preserving the complexity of social life, and encourages *innovation*. The value of social constructionism for grounded theory studies has only begun to be mined, and researchers can develop new understandings, and novel theoretical interpretations of studied life. The form of constructionism that this approach takes and advocated by Charmaz (2008), includes

examining “(1) the relativity of the researcher’s perspectives, positions, practices, and research situation, (2) the researcher’s reflexivity; and (3) depictions of social constructions in the studied world.” (p. 398).

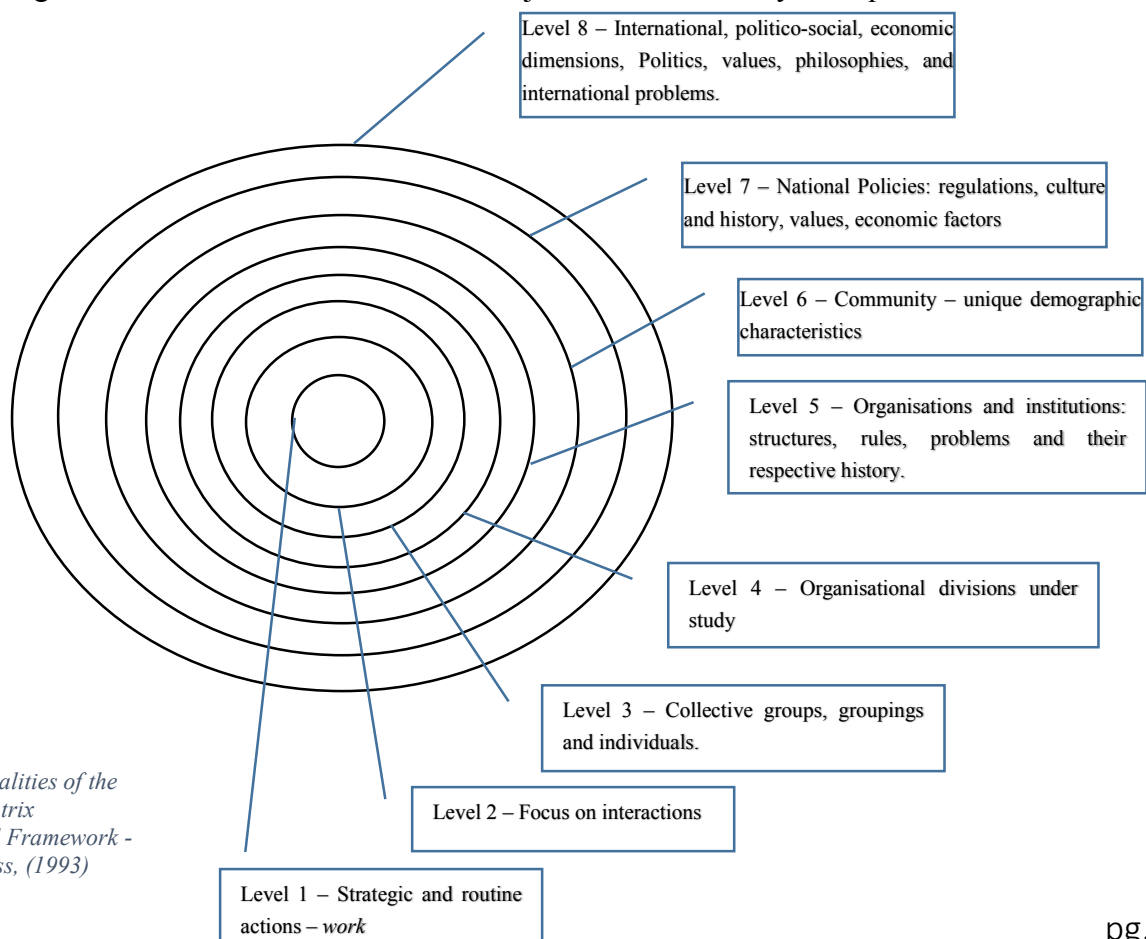
Grounded strategies for peacebuilding, dialogue and leadership are only meaningful with reference to the future and yet for Naranayan & Fahey (2004), “attention to how and why the future might unfold often remains less than explicit across the sub-strands of both theoretical and applied approaches to strategy determination” (in Tsoukas & Shepherd, p. 38). Focus is directed to pathways of some “often not well-articulated” future, and “rarely does the discourse across these strategy sub-literatures transcend to the meta-theoretic level, questioning the epistemological bases of these analysis of the future” (p. 38). As such they posit the future as a “cognitive construction”. Because the future has not happened, “it must be conceived, imagined, or otherwise created as an explicit cognitive act by one or more individuals.” In tandem with Naranayan & Fahey (2004) , the research assumes that individuals or groups have convened according to some shared impetus or *action purpose* hence, underlying concepts and methodologies for such constructions of the future can be erected upon “sound epistemological foundations” (p. 38).

Grounded theory strategies are just that however, “strategies for creating and interrogating our data, not routes to knowing an objective external reality” (Charmaz, 2008, p. 401). Naranayan & Fahey (2004) offer epistemological analysis of a two pronged approach to building sustainable futures of *invention* and *navigation*. “Invention... is applied as dialogic mediation realisation of creative ideas into tangible outcomes. *Navigation*....applies in relation to negotiation of institutitonal structures and policy frameworks in order to achieve institutional mandates. *Perspectivism* also provides the overarching principle for legitimising the generation of multiple scenarions in place of the search for a singular accurate forecast.” (p.22 Shia). While this is an important first step in encouraging conceptual agility, obsession with generating and juxtuposing alternative scenario futures can be unecessarily limited (Shia 2004). Attention is focused instead on generation of alternatives rather than on the cognitive structure of the framing itself, and “underplays the fundamental role that *unconscious scanning* and *tacit knowledge* play in directing attention, structuring sense making, and guideing comprehension”. (Shia, 2004, p. 23)

Towards applying the conditional matrix framework in the research process, the following points are noted:

- “each study should include all levels of the conditional matrix
- At each level, the specific characteristics of relevance to the study should be duly incorporated; this serves the generalizability of the study.
- In so doing, factors of localisation and time are to be considered.
- All levels of the conditional matrix interrelate in reciprocity of conditions.” (p. 546)

This involves coding strategies; the process of breaking down the data, most commonly interviews and/or observations, into distinct units of meaning which are labelled to generate concepts. These concepts are initially clustered into descriptive categories. They are then re-evaluated for their interrelationships and through a series of analytical steps are gradually subsumed into higher order categories, or one underlying core category, which indicates an emergent theory. The researcher must also ensure that constant comparison is an ongoing feature of the process. This is where emerging themes are sorted on the basis of similarities and difference. Grounded theory also involves the search for negative cases which may be time consuming and may involve rethinking tentative conclusions. Further to the analytical process, are eight qualities of the conditional matrix concentrically arranged which combine to provide a general outline for orientation to be adjusted for each study as required.



It is through this orientation of qualities that *conditional paths* are reconstructed, and a procedure for navigating this pathways is described by Strauss (1993), who states that the analyst should “begin with an event or incident, then attempt to determine *why* this occurred, what conditions were operation, how the conditions manifested themselves, and with what consequences” (p. 62). These questions together form the *coding paradigm* which constitutes a “habitual mode of access to the sociological material in questions, which in a short time, this paradigm quite literally becomes part and parcel of the analyst’s thought processes” (Strauss, 1987, p. 27). Two follow-up questions are incorporated regarding what levels of the conditional matrix have been passed through and the concurrent effects. It is for the researcher to remain astute, and in selecting events, “should particularly concentrate on events that imply a disorder in action. Such events break through the continuity of routine action and may even become the initiating events for the generation of something new” (Hildenbrand, 2007, p. 546). For Hildenbrand (2007), debate and conflict are possible outcomes of anything novel, with arenas that take place within the social world(s) under investigation, and through which both *social change and order* are realised.

4.4. Field Research Design and Process

A core objective of the research, sought to highlight the intricacies surrounding dynamics of conflict resolution and transformation, alongside the need to develop leadership that is capable of diversity management through institution of harmonious dialogue and discourse processes for peacebuilding (Prahalad & Bettis, 1986; April, 1999). Through targeted activities, the associated exploration was intended to obtain some level of understanding, with reference to current frameworks and approaches adopted for dialogue and discourse undertaken in pursuit of peace and peacebuilding. The research and exploration undertaken, provides a means and opportunity, to ask questions and assess the interlinked phenomena of conflict, dialogue and peacebuilding in a new light through the seeking and discovery of new insights as relates to the problem being investigated.

Grounded theory, allows for multiple data sources which may include interviews, observation of behaviour, and published reports. Applying a multilevel grounded theory approach, the research design and process were structured around three phases of activities: exploratory-pilot phase; primary research phase, and data analysis and interpretation phase. This was

accomplished through constant and incisive review of current and relevant literature, accompanied with in-depth engagement through interviews and discussions with selected groups and individuals representing diverse areas and disciplines (Conrad, 1978). Primary and secondary data and information were accessed, obtained and processed through a variety of sources and methods such as electronic media, research texts, strategic interviews, and pilot surveys, discussion groups, and round table consultations. At the initial stages of the research study, literature will normally be reviewed as it becomes relevant since in an emergent study, it's unlikely that it is clear at the beginning which literature turns out to be relevant (Dick, 2005). It is here proposed, to use literature and selected academics, to identify different frameworks in assessing the value of partnerships, and to enable the author to become acquainted with both historical and recent theory and practice around the topic. A structured review of relevant literature will need to be done; via ERNA several full-text academic websites are accessible (e.g., Emerald Insight, Harvard Business Review) and the intent was to use these intensively in this stage of the research.

With the aim of including, and accommodating a diverse sample of participating respondents and interviewees, and determining how dialogue occurs at all levels of leadership, the situational nature of the inquiry enabled 'sampling' to be driven not necessarily by 'attempts to be 'representative' of some social body or population (or its heterogeneities) but especially and explicitly by *theoretical* concerns which have emerged in the provisional analysis" (Clarke & Friese, 2007, p. 367). Such *theoretical* sampling which is integral to grounded theory is a fundamental strength of this analytic approach. Participants were identified and drawn from amongst, but not limited to, academics, researchers, leaders in public and private sectors (government and corporations), religious institutions, and practitioners in the field. Information and data obtained through the literature review was augmented through contact interviews, and exchanges with individuals identified from multiple sectors. As a current area of discussion, opportunities for seeking views also arose 'on the fly', and research took advantage of discussion during conference breaks and brief 5 – 20 minute conversations on the topic. Individuals would normally be given the title for the thesis and an introduction on the need for the research. The responses received were rich for their broadness and depth, and drew out a wide net of factors considered important for current administrative systems of both public and private spaces.

The research findings were drawn from the dialogue spaces and forums, that were created to enable sharing of views on the role of leadership in processes directed towards peacebuilding, and the research methods, tools and platforms adopted, used to collect the data were also defined and refined as techniques, largely consisted of small-scale interviewing schedules and observation protocols (Wadham & Warren, 2013); institutional surveys; strategic interviews (e.g., Austin 2000, Berger et al. 2007); personal and participant observation and focus groups in the form of small group workshops; review of official documents, and archival sources of different organisations and institutions. Identification of key terminology through a dimensional, diagnostic and conceptual overlay presented variegated definitions applied in different dimensions and measures throughout the research. With this methodological perspective in mind, a phased research approach was chosen. The first phase consisted of a systematic ‘historical’ analysis based on literature review of the concepts and the second phase involved a round of semi-structured interviews. To guide the interview, a protocol was prepared (See Appendix 2). The research protocol focused on the evolution of peacebuilding and dialogue, in the perspective of leaders as representatives of their organisations, over a specific period of time, thereby addressing five key issues: (a) the use of language, (b) the themes people addressed, (c) the systems put in place, (d) the activities carried out, and finally (e) the drivers of change. The results of these interviews provided the main input for this (Cramer et al., 2006). Interview and field notes systematically describing everything observed during each fieldwork event (Wolfinger, 2002) were retained for analysis, and the data were used to test existing theory, specifically, it provided an opportunity to empirically explore Habermas’ work on communicative action and deliberative democracy, and relate it to ongoing discussions on the political role of business.

Building on the work of McCarthy (1997), Campbell adds that for dialogue to be effective, there needs to be evidence of three dynamics – disclosure, transparency and effective process:

- (i) Disclosure – the level to which people feel they can reveal their intentions. In a high social capital community people can do this without fear of ridicule ... open about hopes and dreams.
- (ii) Transparency – people’s willingness to make sure they have all the information they need to participate in a community effectively ... they’re ready to share intentions and implications with the community and willing to have their assumptions tested/questioned/challenged.

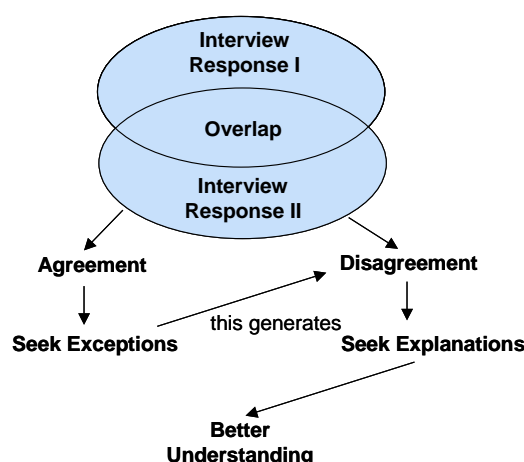
- (iii) Effective process – including clearly established and agreed on methods, ground rules, and techniques that govern how people will interact.

For dialogue to be effective participants are required to enter conversation with an unbiased attitude, a willingness to suspend judgment, a commitment to listen to diverse perspectives (and to act or react as required) and an understanding that compromises may be necessary in order to achieve “win-win” outcomes (Uri, Fischer & Patton, 1981). Semi-structured interviews and the experiences/perceptions play important dialogic, though unevenly empowered, roles.

Livesey and Graham (2007) have demonstrated CSR language and symbolic action are constitutive of relationships to external parties. Mayes et al. (2012) indicate that interviews were semi-structured (Riley, 1996), to allow participants to direct the content and emphases of the interview, thereby attempting to avoid prescriptive assumptions about what may, or may not, be of importance. Respondents were asked about their individual experiences of dialogue process, their perceptions of the research project, and how to balance between thinking and acting, and was designed according to a qualitative exploratory methodology.

As intimated by Dick (2005), grounded theory explanations tend to emerge gradually from the data as the study progresses, and the research employed this emergent technique in the interviews. All interviews begin in an open-ended manner, with subsequent later interviews focused on more and more probing questions. Follow-up questions were asked later, and were meant to be more specific and elaborate as illustrated by the figure below.

Fig. Graphical representation of interview process based on grounded theory



Source: Developed from Dick, B. 2005.

These interviews were on a less formal basis than one would typically expect to include under structured interviewing. Information obtained through interviews was scrutinised then arranged through selective coding as suggested by Strauss and Corbin (1990). The process involved selection of various categories and sub-categories of the responses given, which were then captured through the application of the ATLAS-ti software program. The emerging categories were compiled into hermeneutic units for use in additional or further analysis (Morse, 1994). Although visualised as consecutive steps, these stages were continually present throughout the duration of the research process and are therefore applicable at all levels of data collection and analysis. As peacebuilding is a dynamic and continuously unfolding process, and due to the exploratory nature of this research, it was important for the study to detect and reveal the presence of crucial and possible iterative patterns and components to the research process.

In qualitative research, it is vital to understand the subjective reality of those people that are studied (Goulding, 1998). The research also claims to take into consideration that people might not be aware of social forces, which can influence their behaviour and their interpretations. Given the interaction of the researcher with persons in the field, a personal view would be offered. In this approach, a close understanding of the research context is essential (Stake, 1995). This is supported by (Barzun and Graff, 1985), who state that: “(...) when we speak about causes in human affairs we are usually dealing with a variety of elements that stand at different degrees of distance from the observed event and that are not easily discerned or separated” (p. 186).

Based on interviews and observations, a researcher might draw their own conclusions or assertion while endeavouring to preserve multiple realities, and the different and maybe contradictory views of what is happening (Stake, 1995). Interviews were arranged with representatives of all the companies involved, usually with the people acting as change agents within their organisation (Cramer, Heijden, & Jonker, 2006). They started the process as sense-makers based on their own vision, using different means such as language and small activities in order to connect meaning with action. Their task was not straightforward, for “the sense maker is in an ongoing puzzle, undergoing continual redefinition” (Craig-Lees, 2001).

In qualitative case studies the researcher seldom asks the same questions to each interviewee. Hence the tool (recording schedule/survey), and its format for personal interviews was structured around a short-list of issue-oriented questions that had previously been submitted

for vetting or trial in pilot form. This pilot interview enabled modification and adaptation of the questions prior to embarking on the substantive phase of the interviewing as necessary. During the pilot observation, the researcher needed to factor in issues and requirements of the research protocol, whereby a listing was made of the main management issues to be kept in mind. A dictaphone supplemented by note taking was used to record the interviews. Combination of these two activities enabled the interviewer to stay focused on the topic and to maintain some modicum of objectivity. The interviews were later transcribed, and subjected to a rigorous qualitative analysis. For any additional analysis to cover gaps in the information supplied, a dictaphone was only be used if the researcher felt that the participants involved were comfortable with a repeat or additional encounter (Stake, 1995).

It is noted that Glaser (1992) cautions against recording or taking notes during an interview or in other data collection sessions, however, the author took keynotes during the interviews and then converted them into categories afterwards. The following layout is proposed to take notes and to code consequently. To overcome some of the measurement problems inherent in qualitative data and from a situational perspective, coding of interview results began immediately (Stake, 1995), as did theorizing based on that initial coding (Clarke & Friese, 2007) categorical indexing was done through application of ATLAS-ti software. Coding facilitated sorting out and managing the data in order to reduce complexity, due in part to the amount and range of information being availed, and hence the need to collapse and reduce the emerging categories into coherent and systematic clusters. This made it easier for derived data to be read and interpreted literally, interpretively and reflexively (Zikmund, 1997).

In the course of its development and elaboration, the theoretical framework was intentionally designed to be flexible, with emphasis on open-ended structured interviews, for the seeking of insights, explanations and ideas. The initial interviews were intended to allow the researcher to acquire insights that would reveal indications of the direction for further inquiry. It was through engagements with interviews and through structured sessions of informative discussion, sharing and exchange that categories and properties associated with dialogue, discourse and sustainable peace were expected to emerge, so as to test the credibility, viability and validity of the research design and process, and of the emerging findings. Such testing and verification of emerging theory was conducted in the light of “its probability in the light of evidence that actually exists” (Kuhn, 1970, p. 145), and aimed to provide indications of directions for future discussions on verification (Kuhn, 1970).

The methodology aimed to test the applied definition of peacebuilding as constructive engagement with community building, in an integrated approach that fosters socio-economic sustainability and parity. A key focus in the methodological enquiry is the linking of dialogue theory to praxis. The research findings were therefore dependent on the application of an analytical lens, whereby the presence of the researcher implies an ever present subjective descriptive veil that cannot be done away with. The dual layer of interpretation encapsulates both the subjective-objective dichotomy, since the research findings are dependent on the way in which the data analysis was done. Value neutrality is an illusion as the scholar being present, is an outside participant-observer, referring to specific theories and testing hypotheses, hoping to reveal regularities. Many social scientists have shared this positivistic idea of good science (Söderbaum, 2009, p. 72). The scholar can no longer claim to be just an outside observer. He or she is also seen as a participant and responsible actor in a democratic society. The researcher attempts to bridge the duality inherent in the interpretive act by tracing the applied method to the analytical stage along the lines of a thematic exploration (O'Leary, 2004).

Applying grounded theory to data gathering and analysis of findings, Miles and Huberman (1994) indicate that it is a research tactic that adds meaning by its propensity for testing or confirming findings from a study of this nature. Systematic collection, recording, compilation and categorisation of data highlighted potential relationships, intersections and linkages of the core categories, thereby providing the basis upon which to allude to theoretical propositions. Throughout the research phase, extensive and intensive data collection activities, note-taking memoing and coding comprised significant parts of the process (Conrad, 1978; Dick, 2005). Subsequently, emerging theories or trajectories for further inquiry were identified and described by further defining properties of indicated categories and their linkages.

As a consequence, the research was undertaken inductively, recognising that the dialogue process itself, while being a tool, is constantly applied as an interpretive methodology for analysis of current events. The method implies a subjective interpretation on the dialogue process being applied by both the respondent, as well as the researcher. While studies of the dialogue process are not ethnographic in nature, in that the research need not immerse themselves in a collective experience to gain understanding, the exchange of meaning through dialogue, provides a co-creation platform upon which participating parties engage in a joint process of meaning making, and transmission of shared understandings derived from mediated conversation. Constructed communications are thereby the medium of exchange, and the

process of deriving complementary understanding through the dialogue process is literally on a momentary basis, thereby requiring a grounded approach to the method of inquiry.

At the level of methodology, and with a focus on dialogue and communication processes, due attention was given to the interview process itself, as the forum within, and the mechanism through which, views are shared and information disseminated. The study illustrates that a contextualised understanding of the meaning of ‘dialogue’ is a key aspect of conflict transformation. This implies a further exploration and appraisal of the constitutive elements of dialogical interaction, and the integrative aspects of language as a vehicle for peaceful cooperation and co-existence, as well as a channel for “seeking the truth-substance” (Armesto, 1997).

The final and third phase consists of analysis and interpretation of the data and presentation of research findings. For this purpose, the research uses qualitative data analysis software and diagrammatic tools for further elaborating and illustrating any findings throughout the data analysis and presentation process. Recognising the multiplicity of communications technologies that abound, it is incumbent upon the researcher to display capacity for malleable theory building, and use a diverse array of tools to demonstrate conceptual linkages. The research process was designed to allow for the following phases, considered as critical components of the research study:

Table 4 - Research Process Outline

<ul style="list-style-type: none"> • Literature Survey/Review • Library research: The secondary data derived can be classified on the basis of different sources, such as books and periodicals, government sources, regional and international publications, state and local publications, media sources, commercial sources, etc. • Theoretical inquiry into: <ul style="list-style-type: none"> ◦ Dialogue, Discourse, Peacebuilding, Conflict, Leadership
<ul style="list-style-type: none"> • Critique of theoretical propositions • Pilot Activity to test the research assumptions • Diverse sample survey: Civil servants, academics, corporate, individuals, practitioners in the field, international agencies etc. • Surveys; Interviews; Focus Groups; informal discussions & consultations • Observation; interpretation; assimilation
<ul style="list-style-type: none"> • Grounded-Multilevel Theory

The research has applied a qualitative treatment of the data in line with application of a grounded lens to the emerging dialogue and associated peacebuilding motions. As such, the dialogue itself was considered to be part of a continuum on the social interaction chain, since it provides the reality or situation to be measured. The study of the process of dialogue and consultation, is an unfolding continuum from which to process the data and its interpretation attempts to illustrate the parameters that distinguish the configuration of dialogue processes, as well as benchmarks and indicators of progress towards achieving the objectives set. Applying the art of dialogue and consultation, lends the interview process a level of fluidity, and in so doing, infuses the dialogue between parties with a space to co-create meaning. The consultative process provided a broader dialogue umbrella within which the strategic interviews, focus groups and workshops availed openings for the researcher and the participant to shape and determine the outcomes of the dialogic processes. It is to the unfolding outcomes of dialogue therefore that the research directed its attention, placing within this evolution of thoughts, activities and related interpretative stances, the foundation upon which peacebuilding may be located.

Following Habermas (1987), the notion of the solitary subject contemplating the world is replaced by that of intersubjectivity, as people communicate with each other via shared meanings, norms and values. The focus of critical research therefore moves from individuals to the relationships between them. The single site or movement can only be understood in relation to others. Fieldwork becomes an opportunity to pursue those connections. (Wadham & Warren 2013, p. 51). The dialogue method trains a spotlight on the outcome of forces generated as a result of the transitional interactions between people, and the analysis of the findings is grounded in the point of interaction, surmising in effect that the framework of peacebuilding and the informing analytical framework draw pointers from the moment of encounter. While there is a plurality of studies that focus on the internal spaces within which individuals shape and form their world views, this research focuses on the interpretive space. It is within the interpretive space that dialogue process is directed; the research also locates accountability and responsibility, and therefore the results of peacebuilding, to the resultant outcomes that are developed out of the dialogue processes. Peacebuilding research can generate in depth awareness of the impetus behind the dialogue processes, recognising the multitude of supporting factors required to make a dialogue successful.

The success of dialogue can therefore be measured over time, providing valuable lessons in hindsight. Acknowledging that the incremental nature of dialogue, allows associated processes to unfold in their due course, and for the impacts of such processes to be considered of value from the first point of inception. Dialogue is considered in this sense, as a factor and prerequisite to peacebuilding process, and therefore a compatible element to utilise in organisational growth strategies for engaging with communities. The research findings were thus viewed with regard to their potential to contribute to ongoing applications of dialogue that manifest in myriad ways if applied to action. The outcomes of dialogue processes are reflected in tangible activities driven by responsible and engaged leadership.

5. Data Analysis and Presentation of Findings

The analysis attempts to synthesise findings, and portray responses elicited from participants during the enquiry process, and an analysis of nature and impacts of the dialogue method was undertaken within parameters of dialogue as action, and as a measure of engagement, with a capacity to make a substantial contribution to processes of collective interaction around shared or joint activities. Aspects of dialogue spaces, modalities and methods were viewed in a broad light whereby impacts of the dialogue process, located in a constructive search for peace, are regarded as far reaching, and as most sustainable over the longer term (Westley, Olsson, Folke, Homer-Dixon, Vredenburg, Loorbach...van der Leeuw, 2011). The ensuing analysis aims to provide deeper insights into potential such methodologies of dialogue and discourse have to contribute to harmonious integration of diverse perspectives for sustainable transformation. Based on an approach of grounded-multilevel theory, the research process was therefore divided into three phases.

- i. Exploratory phase (chapter five);
- ii. Primary linkages phase (chapter six);
- iii. Interpretation phase - conceptual emergence, (chapter seven).

A developmental and constructive lens, and thereby a grounded approach to data analysis was applied, and chapter five and six present findings from the exploratory and linkages phase of the research and interpretations are provided in chapter seven. Chapter five focuses on linking individual level concerns at a micro- level that detailed hopes, perspectives and perceptions of envisioned outcomes of collective dialogue processes. Further analysis of terms and vocabulary applied by individuals, to the role and function of groups, contributed to deriving insights on the nature of the transition and interaction that occurs at meeting points between groupings of individuals.

The three research phases required and incorporated a graduated and increased spectrum of analysis, in relation to the scope and complexity of group interactions involving larger numbers of participants (Westley et.al, 2011). Data analysis aimed to determine shared aspects and factors of each phase that could provide a foundation upon which to discern emerging trends in relation to the dialogue process.

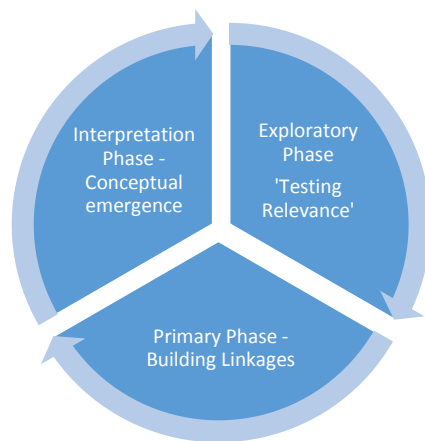


Figure 5 - Data Analysis Cycle

The major intention of data analysis, aimed to distil and highlight those elements derived from the understanding of participants, and which therefore constitute dialogical interaction. By providing the words of respondents themselves, the value of communicated meanings, as deduced from, and interpreted through group discussions and shared activities, added a fundamental dimension to the enquiry on the nature of dialogue processes (Scott, 2008). It is important to consider dialogue and its associated and intended outcomes as a fluid process, and one in which recipients as well as their actions are in a constant state of refinement, and development. Towards yielding a trustworthy substantive theory, Strauss and Corbin (1998) claim that, “analysis is the interplay between the researcher and the data” (p. 13), indicating that “need for researcher experience and interpretive creativity is inherent in grounded theory (and qualitative research as a paradigm)” (p. 13), and that depth of research sensitivity toward data analysis cannot be overemphasized (Scott, 2008). The process for carrying out analysis has remained vague, despite wide discussion of the grounded theory tradition (Boeije, 2002). Although a lack of specificity allows for creativity in the art and science of grounded theory research (Strauss & Corbin, 1998), have suggested that grounded theory analysts work to “uncover relationships among categories . . . by answering the questions of who, when, why, how, and with what consequences . . . to relate structure with process” (p. 127) but only vaguely suggest how that is to be accomplished.

Identifying components and associated qualities of leadership capacity requires that the analytical lens draws meaning with reference to both contextualised processes located within institutional frameworks, and underscores the values inherent in shared interactions which are not isolated to particular collectives. (Clarke & Friese, 2007) call this the *situatedness of action*

and interaction meaning that the “conditions *of* the situation are *in* the situation. The conditional elements need to be specified in the analysis of the situation itself as *they are constitutive of it*” (p 364). Although limited to particular institutional contexts, for situational analysis, the key unit of analysis is the situation itself, and a meta-method, a view from above could seek to apply a deliberate focus and uniform approach away from differences between context. This departure point provides supporting rationale, for not matching emerging theory against current global conflicts, which were cited as examples only where relevant. Conflict reduction applies as a cross-disciplinary and practitioner concern where geographical distinctions are incidental to conceptual changes in approaches to conflict transformation.

Due to the interpretive lens applied to the dialogue process, a qualitative derivation of the data has facilitated the process of reflecting the “voices of respondents”, which were drawn from ‘live’ organisational contexts, where members of organisations were meeting to discuss, address and resolve key issues deemed pertinent to the efficient and effective functioning of the organisation (Bruning, Dials & Shirka, 2008). Recognition of emerging patterns of dialogue processes can only then be inferred from observation, and leaders as *participant-observers* are tasked with deriving what is beneficial and applying tools and mechanisms of value to diverse institutional contexts. It is important to recognise that in keeping with interpretivist philosophy, the enquiry, viewed as both theory and value laden and is always context bound. Charmaz (2008) points out that “objectivist versions of grounded theory assume a single reality that a passive, neutral observer discovers through value-free inquiry. Assumptions of objectivity and neutrality make data selection, collection, and representation unproblematic; they become givens, rather than constructions that occur during the research process, and they shape its outcome” (p. 401 – 402). The idea that findings are theory laden rests on the basic proposition that the research situation is approached from a theoretical perspective developed from the academic background and personal interests of the researcher. Researchers also have their own values, personal paradigm or basic belief system, which will largely dictate ontological and epistemological underpinnings. With the research playing an integral role in the research process, this is in tandem with the constructionist approach of Charmaz (2008) which assumes that:

“(1) Reality is multiple, processual, and constructed—but constructed under particular conditions; (2) the research process emerges from interaction; (3) it takes into account the researcher’s positionality, as well as that of the research participants; (4) the researcher and researched co-construct the data—data are a *product* of the research process, not simply observed objects of it”. (p. 402)

From the perspective of grounded theory philosophy, knowledge is regarded as being actively and socially constructed with existential meanings relevant to an experiential world. How people behave within an individual and social context therefore becomes the focus and in order to proceed, O'Callaghan (1996) argues that the researcher should have:

- A perspective from which to build analysis.
- An awareness of substantive issues guiding the research questions.
- A school of thought to help sensitise the emergent concepts.
- A degree of personal experience, values and priorities

Internationalisation of issues discussed at global levels – maritime law, air navigation, meteorological, astronomy), and economic upheavals of the past decade that have impacted communities worldwide, has condensed the conflict source to the micro- level (the butterfly flutter of wings) which can translate to global impacts (the hurricane winds of change) and are a distinctive example of the critical need to apply diligent and in depth analysis and attend to the root causes of conflict (Hansen, 2008). As an important part of the process which ultimately refers to the method of analysis and interpretation, the grounded theorist strives to develop fresh theoretical interpretations of the data rather than explicitly aim to delineate any final or complete interpretations of them (Goulding, 1998).

5.1. Findings on Dialogue Processes

The dialogue form of communicative exchange goes beyond “norm-constrained communication” (Linder, 2002, p. 54), and this initial engagement with the data sought to determine how the inherent process and flow of dialogue enhances and increases potential and capacity to hold multi-party consultations (Dunphy, Benveniste, Griffiths & Sutton, 2000). Starting from a dialogue between two individuals, transposing this dialogue process to small groups, and finally to larger organisational contexts stressed the importance of testing the propensity of dialogue to support larger consultative processes with increasing levels of complexity. Out of the purviews of “formalized discourses of diplomacy and literary criticism” (Linder, 2002, p. 54) instead, dialogue is “everywhere promoted almost as a panacea for modern ills: at once, personally transformative, social integrative, and politically liberating. It has also played a key normative role in the rehabilitation of democratic liberation, serving in various guises as a robust source of truth, justice, and legitimacy, and, more generally, as a resource for reconciling popular sovereignty with liberal constitutionalism” (p. 54). As such,

the organisational dialogue component applied a shift in lens from the dialogue to the multi-logue, where there are many dialogues occurring, and in this context, dialogue is referred to as consultation (CDA Consultation Report, 2008). According to Buber (1985), the capacity to create meaning and foster genuine dialogue between two people, lies in “the between,” that is, “neither in one of the two partners nor in both together” (p. 75), but between the two. In order that, through conversation, they may arrive at a “truth,” each partner in dialogue must relinquish possession of “truth,” and this relationship Buber refers to as the “interhuman”. The individual is classed and encountered as a “noninterchangeable nonobjectified contributor” to activities, and for the basis for the creation of personal relationships. Within the interhuman realm, meaning is not contained within any one individual, but is created as the two parties interact in parallel and in tandem.

As a remedy to polarized discussions that arise from contentious social issues, Hoover (2011), proposes dialogue the definition of which, as a unique, efficacious approach to conflict management and peacebuilding varies from analyst to analyst and practitioner to practitioner. A broad definition of dialogue, was able to encapsulate the wide variety of communicative channels applied and modalities of transmission, and this section has three aims: (1) to define dialogue in relationship to conflict, (2) to situate the dialogic approach within peacebuilding practices specifically, and (3) to further define dialogue via operationalization (Hoover, 2011).

Each interview included some aspect of the written word (emails, or notes or transcription), technological mediation (emails, calls using voice over internet protocol (VOIP) such as Skype, landline and telephone calls), spoken (inter-personal face-to-face meetings held in the physical presence of others), and thought based (conception of responses and new ideas, perception and world view, interpretation of inputs). Language, group behaviour and cultural norms provided the backdrop for tabling a variety of issues, and due to a diversity of participants, comments presented in the chapter may therefore not capture the entire context within which the idea was shared. As such, the data presents only a snapshot, a momentary viewpoint on a group dynamic created in a particular time and space (Alvesson, 1999).

Applying the activity of building as a metaphor, the research study aimed to suggest a number of elements that are deemed relevant components of the emerging lattice of integrated discourse. Trends towards an emerging philosophy of the 21st century may be seen as including cultures strengthened by a philosophical ethos of discourse, which should be the *raison d’etre*

of the framework for interaction. The findings of this study demonstrate how integrated dialogue that is focused on organisation-based dialogue (Jacobs & Coghlan, 2003), forms the life blood of a culture committed towards building peace. To test the viability of dialogue as an appropriate mechanism, which in turn supports dialogue for peacebuilding, an initial exploration of the literature formed a necessary backdrop to the analytical enquiry and the structure of the methodological framework that informed the research (Hoffman, 2004). It is therefore critical to examine and interrogate the nature of effective dialogue and discourse processes, which are considered here as the building blocks of world views that merge to facilitate the set-up of sound and integrated organisational structures (Haas & Kleingeld, 1999).

A multi-level approach to the analysis was undertaken by reviewing data sets against 3 levels:

1. Micro-: Individual level
2. Micro-macro (meso) : Group: this reflects the transition from the individual to the group level
3. Macro: Organisation and key leadership indicators

While relevant at an individual level, findings presented in chapter six are applied at a macro-level with the aim of depicting identified factors of value within an emerging conceptual framework for organisational dialogue. An attempt is made to build linkages between the views and interpretations found in the data, and such conceptual linkages were coalesced through incorporating considerations from collectives of both individual (micro-) and group (micro-macro) responses.

The fourth component considered in the chapter on interpretation (meso level) elucidates on emerging dialogue aspects. Responses were analysed against each sub-set of the multi-level framework (Haas & Kleingeld, 1999), and application of the response was dissected to derive the relevant application at each micro-macro level, through extrapolation of insight and synthesis of described norms which were treated along the lines of the composite model tabled by Haas & Kleingeld (1999), that is at once goal-oriented, comprised of multiple constituents, and operating within a natural-systems network and inter-relational organisational matrix. Data tables were derived to discern emerging trends, and at each level of added complexity, questions were presented to interviewees regarding the processes, strategies, mode and methods of dialogue. The participation aspect, through ongoing interviews, is essential in the process of research design, the period during which the collective attitude of mind is continually being reset in accordance with changed or even new strategic priorities (Haas &

Kleingeld, 1999). Hence, exploration of key concepts and fundamentals of peacebuilding as contributions to conceptual development, enabled greater understanding of processes as they pertain to community building. Inputs were analysed in relation to the interpretive rationale applied by individuals, and how this plays out in joint consultation. Hence as reiterated by Linder (2002), “openness to widespread participation is built-in to the pragmatic view of dialogue as a functional aspect rather than as an external, regulatory ideal” (p. 63). Perceptions on leadership and governance signalled interpretive stances held that shape how people engage with the dialogue process itself, and helped to pin point those sensitive spaces that threaten to complicate the personal-professional pathway.

The marked and significant interface within the unifying negotiation framework that is valuable to research, is the intersection between agency and incentives. In aiming to construct participatory approaches it is critical to identify some future questions that would be contingent on building possible solutions to conflicts or tensions, and this may shape a successful discourse approach (Daniels, Walker, Emborg, 2012). Such a prospective yet grounded discursive approach must be mindful of the existent power structures or lack thereof, that people have been granted or are subject to, and through currently existing institutions infuse a discourse-based approach that is tasked with creating appropriate incentives for performance and conflict avoidance. To hash out the unique features of the framework, Yankelovich (1999) begins by contrasting dialogue with debate and discussion (p. 3831), and Sawa and Gunji (2007) propose a dialogue-based society model in an attempt to explain the origination of the transitive law of causality. Instead of using methods that are self-evident for formalising causality which is in general achieved by using axiomatic approaches, Sawa and Gunji (2007) compose a model consisting of “agents who have knowledge about causal relations among objects” (p. 783). Some vagueness is added to the dialogue, to relegate the dialogue method to a proximal model of real communication. The model society they allude, can reveal transitive laws through interactional dialogues that take place among agents, and state that “agents are reciprocally influenced, if they have either completely [the] same opinions, or a particular pattern of opinions, that are regarded as the extension of such exact accordance” (p. 183).

For Varney (1996), when people dialogue “they agree to some simple guidelines. There is no predetermined output, no agenda and no structure” (p. 31). Because a variety of experiences, expertise and viewpoints enrich interactions and create additional possibilities, like mindedness is discouraged and difference is valued. Participants suspend their assumptions and ego, and as

a result “there is no facilitator in the sense of one who shapes the process by only the presence of someone with experience to hold the context. It takes time, and it is certainly not for the weak-minded or faint hearted.” (p. 31). This is dialogue in a truer sense of the word. The thesis suggests that even dialogue laden with assumptions is still a part of the dialogue. Although Varney (1996) suggests that colleagues listen, talk, and follow the flow including agreeing not to “merely entertain each other but to help one another as colleagues in the search for meaning,” this may not always be the case. Individuals may not be prepared to “go deeper, to explore, to question.” the aim may not always be to reach agreement but “to push the edges of what, together, they bring to experience” (p. 13).

From an interpretive stance, impacts of dialogue were then introduced at each stage of the analytical process with a view to drawing parallels from respondents operating in varying institutional cultures (Wintersteiner, 2013). Variations in institutional structures can indicate prevailing dynamics that constitute effective and affective dimensions of the dialogue process in other words “the organization’s formal structure, composed of all its principal/agent relations and described in an organization chart, is the starting-point for determining vertical interdependence and, consequently, for achieving vertical coherence.” (Haas & Kleingeld, 1999, p. 45).

Effective organisational spaces and mechanisms are discussed at each level, and distinguishing linkages or conjoining factors are addressed in terms of their relevance to the process of developing and building stakeholder relationships and growing awareness (Heikkurinen & Ketola, 2012). Collaboration and cooperation are introduced as methods for addressing ways in which complexity can be approached within the process of building communities of affinity. Soetanto et. al., (2011) suggest collective mapping which merges specific inter-subjective causal maps and provides a holistic overview of the key pertinent issues requiring attention within an organisation. Such cooperation in the dialogue space occurs in fluid, dynamic and changing contextual spaces that elicit identification of factors that can engender or breed confidence in participants in the capacity and ability of leaders to adequately open, hold and facilitate institutional dialogue spaces (Kuttner, 2011).

Data analysis sought to ascertain organisational terminology used, as applicable descriptors of processes and associated leadership roles that can be considered as peacebuilding activities. It was deemed necessary to decipher institutional terms applied in relation to the research, and it

is here that a conceptual framework begins to be visualised. Chapter five provides a micro-perspective located at an individual level, mapping the transitional micro-macro pathways to group dialogue. Chapter 6 provides organisational and leadership indicators that begin to extrapolate emerging macro- level elements which contribute towards the shift to consultative dialogue, attempting to apply an integrative approach to organisational dialogue frameworks.

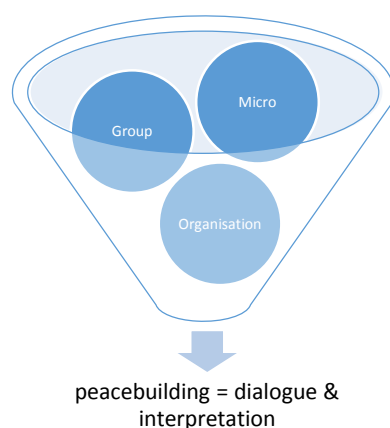


Figure 6- Integrative Dialogue and Peacebuilding Approach

5.2. Exploratory Phase – Individual and Group Level

To capture micro-level perceptions, an important beginning for the research process included strategic interviews that were held individually with respondents within both South Africa and the Kenya phase of research. Respondents at this stage were drawn from different sectors such as the faith sector, business, NGO and private and public sector. A cross section of respondents provided useful indicators of conversational practices. Examining micro-level responses to organisational challenges, can simultaneously contribute to understanding how reflective dialogue creates spaces for differences to be made visible, and creates room for design of better informed and prepared responses required by stakeholder interactions (Kunseler et. al., 2015). Analysing individual interpretations of organisational responses to environmental challenges, provided insights regarding the ease with which conflicts, conflated by political, group and individual motivations and interests, spiral into violence and disrupt community processes.

The initial exploratory phase, was pegged to an underlying assumption that organisations should develop a focus and interest in developing adequate and relevant levels of responsiveness, towards addressing perceived challenges (McElhany, 2009). The following sections outline emerging linkages described by the data, in relation to how organisational

structures and processes can be designed, in order to incorporate multiple views and perspectives. In view of the analytical framework applied, data analysis aimed to present perspectives provided in response to the core subject of enquiry, and strategic interviews with respondents provided the backdrop of the exploratory phase.

The focus was on identifying relevance and applicability of peacebuilding process; determining the value, mode and method of dialogue as a carrier of meaning and as the vehicle of subjective intention, and this initial round of interviews sought to explore conceptual relevance of the research to current institutional contexts. A parallel desktop survey unveiled perspectives within the field, providing an opportunity to amalgamate views from academics, researchers and practitioners on the relevance of dialogue for peacebuilding. More concrete considerations of respondent inputs, offered a set of basic linkages offered through the interpretive act and is interpolated and inferred as being part of an ongoing, never-ending undercurrent that infuses every aspect of the communicative act. The pathway to peacebuilding lies within this subjective interpretation that is, the internal individual space within which the motions of the dialogue are filtered, and through which the shared stage of dialogue is scripted. This internal space is an implied factor, the impact of which is discussed in section 6.2 on perceptions, impacts and dynamics of the dialogic space. The following section provides micro-level considerations derived from the views of individual participants and it is here that the conceptual perspectives are mined and then conjoined to provide matrixes of macro-level configurations.

The data indicates the exploratory facet of individual inputs regarding peacebuilding, dialogue, development of value sets, and motivational drivers for participating and being a part of the organisational dialogue spaces. As stakeholders to the institutional processes, individuals are the vehicles and transmitters of meaning, and as designated role players are tasked with bringing together of views in dialogue. A micro-level analysis locates dialogue in its potential role as a carrier of both intention as well as a bearer of packets of meaning to apply a technological term. Communication can therefore lead to understanding, and forms the major purpose which is to facilitate understanding among people and such other systems as organizations, publics or societies (Leeper, 1997).

How to conceive dialogue is presented as a key question based on the premise that every person being a “child of their era”, engages in a continual process of personal learning and refinement of skills some of which are acquired through familial and community interactions (Jacobs &

Coghlan, 2003). An understanding of dialogue, also coheres when conceived through combination of multiple individual learning curves. Individuals immersed and socialised within such collective groupings, can contribute to fostering a sense of identity and belonging, and serve to cultivate innate capacities to varying extents. Self-driven learning within institutional contexts, can, however, be subjected to practicing of values, attitudes and behaviours that do not promote or advocate trust, tolerance, patience, empathy, openness, respect, and caring – the virtues of dialogue – but instead competitiveness, fear, and selfishness (Burbules, 1993). New attitudes are needed, and dialogue, it is supposed, is a way to cultivate attitudes conducive to peacebuilding. As Bernstein (1983) states,

It would be a gross distortion to imagine that we might conceive of the entire political realm organized on the principle of dialogue or conversation, considering the fragile conditions that are required for genuine dialogue and conversation. Nevertheless, if we think out what is required for such dialogue based on mutual understanding, respect, a willingness to listen and test one's opinion and prejudices, a mutual seeking of the correctness of what is said, we will have defined a powerful regulative ideal that can orient our practical and political lives. If the quintessence of what we are is to be dialogical – and this is not just the privilege of the few – whatever the limitations of the practical realization of this idea, it nevertheless can and should give practical orientation to our lives. We must ask, what is it that blocks and prevents such dialogue, and what is to be done... to make such genuine dialogue a concrete reality (Bernstein, 1983, p. 162-163).

Such views and suggestions can be applied as fitting metaphors for a crisis of leadership in a multicultural and turbulent world. It becomes necessary, to examine how well configured and structured mechanisms and processes of dialogue, could make significant contribution in the development and evolution of transformative approaches and strategies for peacebuilding (Zao, Cao & Tjosvold, 2011). Examination is made therefore, of ways and available means that enable leaders to address issues related to sustainability of peace, in order for development to take place and be maintained.

As intimated above, the concept, definitions and perspectives of dialogue all evoke the need to emphasize dynamics that characterize the interplay of perspectives. In articulation of the ideas and discussion points aired in the present work, the terms dialogue and peacebuilding are applied in a broad sense. Dialogue is understood as the catalyst for engendering and mediating perspective exchange (Verissimo & Lacerda, 2014). On the other hand, peacebuilding is fundamentally understood as a process which offers facilitative spaces, within which multiple world-views on issues of concern can be accommodated, what Mingers and Brocklesby (1997)

refer to as multi-methodological approach to analysis. During the peacebuilding process, these diverse world-views or perspectives coalesce, combine, mutually enrich and fortify. Subsequently, the outcome of such a process of building peace may be constructively applied to support particular sectoral development initiatives or programmes designed to address developmental gaps in, for example, education, business, agriculture, environment and industry.

Individuals contributed valuable insights on how peacebuilding, through reduction of conflict, is considered important due to protracted conflict, turbulence, uncertainty and interdependence that impact upon interactive spaces. A pertinent point of exploration, was the conception by participants of peacebuilding processes, which they identified as constituting the dialogue in itself. This notion was unpacked throughout the analysis, unveiling emerging indicators of strategies, mode and methods employed by individuals, in order to traverse and navigate dialogic spaces. Such strategies were ascertained during the field research, by initially seeking data on the considered importance of peacebuilding. Responses were requested inviting views on what the process of peacebuilding consists of, and requesting insights on perceived role(s) of leadership in processes of peacebuilding. The initial inquiry sought to establish departure points on how important the reduction of conflict is considered, and analysis synthesised emerging conceptual underpinnings and associated definitions of peacebuilding. This approach enabled the framework for the enquiry, with its fundamental centrality to community building, to be adjusted within the course of the research. Such continual adjustment, allowed for the reflection of changing notions of the nature of institutional responses, and emphasised how such concepts can be applied to shifting contexts with versatility (Goulding, 1998).

There has been a recognisable shift in the nature of conflict towards which traditional peacekeeping, and conflict management methodologies have been applied. Organisational strategies for development in the current environment of uncertainty and insecurity (Stritzel, 2007), shed a spotlight on the nature of leadership that is required to steer development for holistic and sustainable development (Komives, Longerbeam, Owen, Mainella & Osteen, 2006). A peacebuilding approach, employs a long term view that is sensitive to the conflict cycle, and can facilitate success in achieving the vision of collective efforts. However, as articulated by Hassall (2005) in a description from work in the conflicts of the Pacific Islands, peacebuilding is becoming a “core activity...and integrates a positive concept of peace as a set

of relations actively cultivated, in conjunction with the cultivation of good governance and economic development” (p. 4).

Knowing what to assess however, and how to apply the information gathered through an assessments of peacebuilding/CSR initiatives, is not unanimously agreed upon. A collective agreement is curtailed in the public policy negotiation–facilitation field, by the notion that “assessing a conflict situation to determine potential for successful resolution, is a critical early phase of any intervention (Carpenter and Kennedy, 1988; Lewicki, Barry, and Saunders, 2006). The forms and order of the ensuing processes are defined on a progressive basis and this means that vision, patience and foresight can contribute to successful initiative of interactive processes allowing adequate time for outcomes to coalesce out of shared understandings. In view of a unified framework of analysis, part of the “art of conflict assessment is to embrace the unique attributes of each situation (and they are all unique unto themselves) while at the same time linking back to some organizing principles that offer some hope of putting some meaning and structure to one’s understanding of the situation” (Daniels, Walker, Emborg 2012, p. 20)

5.3. Language of Peacebuilding – Concept of Dialogue as a Pathway to Peace

International peacebuilding, is thus held as sustaining both language and meaning, and the interpretations that accompany it, can be transposed to practice and corporate culture. It is noted that while peacebuilding was the subject of inquiry, the terminology employed by respondents did not utilise the “language of peace” which is used mainly during the reconstructive phases of nation states coming out of an intractable national conflict. By locating peacebuilding as the outcome of the impacts of actions, definitions of peacebuilding were distilled with reference to the unfolding of the dialogue process, the value of which was determined by seeking in depth views of conflict reduction mechanisms that are institutionally available.

One of the primary transitions emerging from the increased emphasis upon the social and ethical responsibilities of companies, has been the change in focus from shareholders to stakeholders (Burchell & Cook 2006). By locating peacebuilding as being inherent within the dialogue process itself, then respondents were asked to provide their opinion on the meaning of dialogue in the context of leadership engagements. Constructing conceptual pieces of peace were derived from the definitions, application and versatility of terms which were applied in

organisational spaces, where interactions occur, and perspectives meet. As an outcome, “by successfully understanding and incorporating the diverse perspectives and concerns of stakeholders, it is argued, a company can avoid the risks of damaging publicity and potentially increase its ‘social capital’ as it gains greater respectability and credibility (p. 35).

“The transition towards a greater focus upon stakeholders has resulted in a broad range of engagement strategies being developed, stretching from increased dissemination of information through detailed reporting practices towards more interactive forms of stakeholder engagement” (Burchell & Cook, 2006, p. 35). In particular, increased emphasis has been placed upon the concept of stakeholder dialogue. Dialogue, it was agreed did provide a useful and valuable way to ascertain leadership views and decisions that can have an impact of activities and institutional climates. The data, therefore, inserts a necessary continual exploratory dynamic, to recognise the ever expanding and evolving nature of the peacebuilding process. A theory of sustained emergence, is a grounding principle, which informs the potential of any dialogue process to unfold and take shape. The dialogue in essence, yields an activity perceived and experienced as a process that has both continuously transmuting form and order.

Bakhtin’s use of the concept of dialogue, relates more to the “roles of author and hero in the writing of a novel than to efforts to create meaning between two living persons” (Hoover, 2011, p. 56). When engaged in dialogue, however, as in writing a novel, one would gain “an awareness of one’s own place within the whole,” which would help “to bestow an awareness on others at the same time” (Brandist, 2002, p. 1). An absolute requirement for such mutual and reciprocal awareness, however, as in Buber’s conception, was equality. Bakhtin insisted that language should be seen as “inherently ‘dialogic’: it could be grasped only in terms of its inevitable orientation toward another” (Eagleton, 1989, p. 117).

For Habermas (1984) it is *priority of understanding* that is foregrounded. Habermas distinguishes between the language functions of understanding, instrumental action, and strategic action. He makes the argument that the function of understanding takes priority over others action which are derived from understandings. Habermas has referred to ‘3-caching understanding’ as the “inherent telos of human speech” (Habermas, 1984, p. 45) because of its necessity in coordinating action. Strategic action is seen as parasitic in that it needs understanding to be whole or effective.

At an individual level of analysis, the aim of the dialogue was considered a method for re-energising and renewing commitment to activities, whose outcome would be the motivation and drive to build the courage to lead teams, and to find different ways of conducting oneself and interacting with others. At an individual level, the dialogue would initially get people talking, considered here as an amenable approach to facing difficult situations in relation to others, and where one can at a minimum begin to identify the subject matter, or issue of contention. The benefits, i.e., adding value to participating in an experience, were located within an organisational context in a broad sense, occurs at two levels.

- i. Entertaining the possibility of the dialogue is a perceived benefit. This is part of the preparatory process of setting the scene, and the parameters of the context for interaction.
- ii. Ascertaining the benefits as being an in-built part of the dialogue process begins to put shape to the individual levels of thought, thereby distinguishing the nature of the mental or physical obstacle to the dialogue procession. Leadership in this sense is an applied view, where shared understanding is derived by facilitating dialogue amongst each other.

At the micro-level of individual considerations, a continually occurring process mapping was found to be taking place, whereby on an on-going basis, individuals considered possible implications of pursuing potential pathways realised through both their thoughts about dialogue, as well as the impact of their participation in dialogue processes. Individuals can be preoccupied with process mapping, focusing solely on envisioning the benefit of travelling certain transitional pathways that lead to multi-party dialogue.

Habermas (1984) argues that the reciprocity needed for role-taking, is inherent in the use of language itself. Habermas phrases this argument in terms of a “performative contradiction.” The argument is that language use itself, contains certain procedures that lead to universal structures and reciprocity, and that if those procedures are contravened, the contravenor, is engaged in self-contradictory behaviour. In Habermas’s words: “it is those idealizing presuppositions, which everyone who engages seriously in argumentation must in fact make, that enable discourse to play the role of a procedure that explains the moral point of view. . . [Language use] constrains all participants at the same time to ideal role-taking” (Leeper, 1996, p. 138-7), and this ideal role-taking, presupposes the universalization principle (Leeper, 1996).

Negotiating group level dialogue factors can be challenging however, as consideration of multiple scenarios which forms a part of the negotiation process, is a skill associated with leadership. For Varney (1996) this negotiation is equated with scenario building, and enables the senior team to explore the limits of what the future may bring, exposing assumptions and challenging expectations in the process” in addition, “prepared minds cope better with change when it comes unexpectedly” (p.31).

The factors of *purpose, aim and benefits* has been associated with determination of value in dialogue, and responses were interpreted in light of the derivation on a subjective level of attributes considered of personal worth through participation in dialogue. At all leadership levels, there is a subjective lens that prescribes a descriptive element, and defining the interactive space, and by “showing”, locates the transmission of message as a demonstrative interpretive act couched in the communicative action named here as dialogue.

Dialogue, can then be understood as cultural exchange of norms, and of perspectives through communication/translation of the understandings of the approaches applied by diverse parties to different situations and circumstances. Such intercultural exchange and intercultural communication, can be better understood within the locus of meaning as perspective – way of life. Habermas (1984) posits that when one is engaged in discourse, the communicator makes four validity claims. A validity claim, is a speech act to which the other can respond with a yes or a no. The four validity claims that are made are claims of comprehensibility, truth, rightness (appropriateness of the utterance for the hearer) and truthfulness (sincerity). Each of these four validity claims “specifies not only a dimension of communicative action, and thus of rationality, but a ‘region’ of reality-language, outer nature, society, inner nature-in relation to which the subject can attain varying degrees of autonomy” (p. 43).

By discussing how perspectives are shared, this may entail societal organisation through democratic and socio-economic processes, informed by individual choices and decisions, among other aspects. In assessing these dimensions, it is argued further for instance, that recourse to violence occurs when stakeholders’ perspectives, concerns and interests are not adequately taken into account. At a basic level, therefore, dialogic practice must demonstrate that it has involved holistic practice by accounting for multiple views.

Some authors insist that there are ‘limitless limitations of the dialogic exchange’, while some philosophical approaches in their premise, locate dialogue within the parameters of life and societal interaction. It may be ideal to limit dialogue to an interactive space, devoid of violence and the potential risk of loss of life to the participants to the dialogue space. However, it is also prudent to maintain an awareness of the presence of individuals and/or parties for whom the violent action constitutes part of the dialogue process. There is, therefore, a spectrum of contexts and their contingent realities; it is therefore within the fields of dialogue, discourse, and peace, that the ability of the respective stakeholders and their respective capacities, have the potential to operate in environments within which lies dormant, the constant latent potential of conflict. Refining the skills to navigate multiple domains of discourse, will determine ones’ leadership ability through consensus and agreement, to undertake smooth and successful operations geared towards peacebuilding in whichever arena. Thus, dialogue as a method for the cultivation and engendering of peace and peacebuilding has distinctive roles that should be envisaged and understood to be beyond language.

5.4. Micro-Macro Transition – Complexity of Group Impacts and Dynamics

The transition from the micro- to the macro-, occurs in the mode of transmission - through the method of dialogue. Sub-groupism, highlights the trend toward segments of society becoming increasingly aware of the ties that differentiate them. As a measure of engagement, this transition to the group opens up a terrain with the positive potential for information sharing, enabling individuals to distinguish the nature of perceived obstacles to the dialogue processes. For (Hedeen, 2005), the organization of the group is as critical as the content of the group’s work, and engaged participants in a consensus based process, in order to arrive at group norms of behavior for time together. “Across formal and informal educational contexts, most groups develop guidelines for the full range of interaction, from one-to-one dialogue to team-based exercises to full-group discussion.” (p.188). Burchell and Cook (2008), describe this transition in manager–stakeholder relations, as going from ‘the need for unilateral managerial cognition and control to a perceived need by some, for reciprocal engagement and new dialogic forms of collective cognition” (p. 3).

If a participant’s communicated inputs are challenged on one or more of the validity claims, it is understood that the participant may be prepared and to justify or to “redeem” the claim. This

preparedness to justify a claim that is made, if challenged, fits into the two-way symmetrical model of public relations defended by (Kent & Taylor, 2004). What constitutes a justification “depends of course on the background cultural knowledge that the participants in communication share as members of a particular life-world”. This stress by Habermas (1984) on a common life-world, keeps the approach anchored in reality as opposed to the idealistic positions taken by a number of research perspectives in the area of moral and ethical discourse.

Discerning emergent patterns of the shared collective consciousness, and community needs unfolding on a worldwide scale, can facilitate dialogue amongst groups of individuals, and an opportunity arises at this juncture in the dialogue, to define the interactive space, thus enabling dialoguing partners to co-shape the space, as remarked by a respondent that:

“When we’ve opened up the dialogue, we’ve opened up candour. If we at least help start the dialogue, that’s the beginning of candour and one of the cornerstones for a meaningful exchange of perspectives and points of view” (1: 120 –73).

Preferring an inclusive mode of dialogue, in application to group processes, the respondents recognised leadership as a non-optional imperative, that is, there was no choice to be made in the matter, exerting that the overall culture for team dialogue cultures was that

“everyone should chip in...allowing each expert to guide the other people in what to do where they know best” (1: line 135 –119).

In favour of this knowledge sharing approach, dialogue, one respondent asserted is about “being challenged to lead and inspire” (1:33:53). While the context of interactive spaces can be trying for leadership, the enacted role jointly or individual of decision makers can impact upon the dialogue processes, by shifting organisational culture to greater openings that challenge individuals to think creatively. From an organisational standpoint, leadership led dialogue succeeds, by placing teams outside of their comfort zones out of which a company can successfully determine its’ stance and position and standpoint of the other. Establishing group impetus at key times of an organisations development, will provide a useful opportunity to shape team dialogue as part of a structured and instituted process of inviting collective contributions to shaping vision and strategies. By jointly exploring the possibilities with institutional leadership, defining shared agreements of success, can encourage open sharing on the basis of which to advise others on the modalities of approaching other parties or stakeholders.

By creating projects where teams have to work together, leadership in dialogue is able to identify group processes that require mediation for progress to continue, noting that the research was limited in its capacity to determine the extent to which premises and agreements reached within the inter- and intra-organisational spaces were able to translate into implementable objectives subsequent to the forums. In Kenya as in South Africa, business leaders were challenged to find suitable avenues to encourage employees to continue in their performance achievements, and not be divided by the conflict driven political process embodied in the post-election violence. This challenge is experienced at all dimensions of the peacebuilding dialogue, when determining policy objectives, and subsequently discussing measurable objectives of implementation.

Our multicultural societies, and increased international mobility, together with international competition for resources, and multilateral approaches to conflict and development, mean that peace can no longer be considered in terms of discrete national initiatives. If we hope to create a viable culture of peace that can contribute to solving the problems that we will face in common during this century, then this must be done globally (Brown & Morgan, 2008).

When examining whether existing models of leadership can be applied to the leadership of organisations in today's dynamic contexts, (Crossan, Vera, Nanjad (2008) identify two major gaps. First, the study of leadership has largely focused on individual, dyadic, and small-group levels. Consequently, leadership theory has been anchored in a more micro-oriented perspective largely considered as the domain of organisational behaviour, (Waldman et al., 2004). Researchers have only recently begun to move away from the study of “supervisory” leadership towards the study of “strategic” leadership (Boal & Hooijberg, 2000; House & Aditya, 1997). By emphasizing the micro- levels, the focus has been on behaviours specific to the leader–follower relationship rather than on the strategic responsibilities of leadership in crafting strategy that provides an architecture enabling the organisation to thrive in a dynamic environment. Indeed, when evaluating the conceptual weaknesses of transformational and charismatic leadership theories, Yukl (1999) (in Crossan, Vera, & Nanjad, 2008) notes that insufficient attention has been given to organisational processes, adding, “the dyadic perspective should be replaced by a systems perspective that describes leadership in terms of several distinct but interrelated influence processes at the dyadic, group, and organizational level” (p. 301).

Similarly, Osborn et al. (2002) emphasize that “macro- views need increasing recognition, but to supplement rather than replace currently emphasized meso/micro- perspectives” (p. 797). The focus on the dyadic relationship, has therefore fostered a second gap, since it naturally lends itself to the context of the work environment or the internal organisational environment, in contrast to the external general and task environments. Consequently, more research is needed to develop a holistic, content-domain view of what strategic leaders do to deal with the unique challenges posed by highly dynamic contexts. (Crossan, Vera, & Nanjad 2008)

During times of conflict leaders become convenors, keeping dialogue spaces open and constructive, and effective leadership in all domains “must be able to envision a clear and attractive peaceful future in which all stakeholders can believe and be willing to cooperate towards” and requires being “adaptive, integrative and flexible in the face of violent and incoherent conflict” (Lappin, 2009, p. 75). Richmond, (2014) and Miller (2012) raise a question of why societies’ material, justice and identity concerns not being translated into their political institutions, or those of the international community, despite international engagement which claims this is the goal. This is of concern, especially because it has long been known that communication, culture and justice are essential for a sustainable peace, which would thus have to be contextual, emancipatory and broadly legitimate. Implicitly, these studies raise more questions about where the blockages are that prevent progress towards more emancipatory forms of peace and order from emerging. International peacebuilding is “thus held to its own account, discursively and as a praxis, according to the standards it has set, institutionally, but more importantly, experientially” (Richmond 2014, p. 698).

There are multiple dialogue methods, which can be applied through practice and strategies, but there can also be a disjuncture in understanding how dialogue contributes towards institution building, and was described by respondents as mode and practice of dialogue, for navigating institutional spaces. At this level of strategy and applications, are combinations of both individual and group perceptions and world views. Naming of the conflict space, and building up depth of understanding through open communication required to overcome such difficulties could be difficult and lengthy. The interactive space being governed by multiple interests, and sectors, can if well implemented, link state actors from the highest authority down to local level government, provide greater incentive for more participative political processes, and engage a wider selection of citizens to realise an active shift in the axes of power.

Importance was requested in relation to experiences that could be related in interviews, and reflect instances of recall by the interview. The impacts of dialogue can be long-lasting, and unfolding overtime, but the interview process requested for moments within which leaders (junior, middle and senior) could observe a change or indication of progress. Extracting leadership views on organisational growth was a valuable exercise, because the success of organisational initiatives could then be benchmarked against a leadership vision to which company member aspire, and against which strategic goals are developed.

At the group stage, those world views that are inclusive, can augment an ability to determine the prevalence of issues at all levels, and stimulate evolving perceptions of leadership & governance. A challenge is that the mode and application of dialogue, as a carrier of subjective meanings and intention is not always understood. By associating dialogue with the intentions behind actions conducted by leaders, this allows for a more expansive concept that can more widely account for the preferred modes and collective perceptions of impactful managerial styles, and the meanings inherent in the communication process.

Constructing meaning through the interpretive spaces, is best achieved by being in the dialogue. Co-shaping of the interpretive space occurs through space (internal and external environment; location (physical and in the course of work processes); setting (informal or formal); place (meeting context); body language (symbols and signals); intention (will, desire and power); time (momentum and cycle); knowledge (patterns and meanings, understanding and enquiry). It is also about the questions we ask, and what the focus is. Intentional leadership can gather the momentum of organisational forces driving visions, with collaborative partnerships infused by individuals, as leading catalysts in their respective professional disciplinary domains. Capacities that transcend all three conceptual levels individual (micro-), leadership (meso) and organisational (meso) are well suited to organisations that value excellence, quality, discernment, and measured leadership.

The interpretative act, can have a significant impact when applied to engagements with stakeholders and interest groups, who due to the inter-dependence of political social and economic, play a critical role in peacebuilding. By providing the words of the respondents themselves, the value of the communicated meaning, as deduced from, and interpreted through group discussions and shared activities added a fundamental dimension to the enquiry on the nature of dialogue processes. Traversing this space of co-development of meaning, is a useful

channel for rooting accountability. On the obverse, accountability is also discerned through the subjective-interpretations of perceived actions of self and others, while simultaneously acknowledging the constant co-construction of meaning. By being in the dialogue space, all participants as collectives of individuals, are able to co-shape the interpretive space, and play shared leadership roles resulting in what (Kögler, 1996) calls the *productive dialogue*.

The productive dialogue can be viewed in a sense as beginning from the end. By this is meant that perceiving the possibility of an outcome through dialogue, is to accord a measure of success *a priori* to the process of exchanging ideas and world views, and thereby building shared meanings. Conflict can arise at the meeting points of personal values, attached to those interpretive meanings and which ultimately drive actions and behaviours. Viewing interactive processes in this light, the dialogue process is thus analysed for its potential to contribute to constructive processes derived from individual and collective descriptions of perceived realities. It is within this subjective-collective creative space, that the potential of the dialogue is held, and this potential can be realised or unfolds in larger processes that inform the criteria for organisational and institutional development founded in shared principles. Responses indicated the importance of an awareness of body language in dialogue, can assist in determining individual communicative styles, as signals through which to gauge individual levels of interests in participating in group processes. These group processes are affected by individual signals, and determining intentionality can go a significant way to ensuring success of dialogue activities. Respondents clarified by noting that,

“If I say, that sounds interesting, in a not interested, eyes down, disengaged kind of way, I’m signalling you that I’m not even open to having that conversation” (1:12; 41).

Individual communicative styles can signal levels of interest to others, and affect group processes, which transforms dialogue into a tool dependent on degrees of participation which as indicated above, can be clearly signalled. Body language within organisations can define meanings and develop organizational openness associated with group processes which can be added and valuable discussion points. Availability to be a part of group spaces will be clearly indicated by the parties, while leaving room for individual accountability and knowledge of their own communicative styles.

From the foregoing, and after setting the context for the engagement, the following dialogue phases focus on configurations of spaces within which dialogue can occur. Informed by the

post-election context of Kenya, interpretive signals can be affected by attributing different levels of importance to the factors of location, setting and place. Importance is rendered at a symbolic level, including contribution of historical place, heritage setting, and at another level, building confidence of leadership through organizational dialogue. Setting and environment, can signal and define organisational meanings associated with group processes, thereby, developing organisational openness for discussion. The importance of location is underscored, and such space is both physical and non-physical. The importance of setting and place applies then, to both the physical dialogue space, as well as mental preparation indicated here as commitment, intention, and trust, considered pivotal as it plays a role in the tone of the encounter and meeting. Pre-determination of the potential success of a dialogue engagement can be predicated on signals indicating levels of interest to participate. A visible dynamic experienced in the Kenya dialogue forums was due to locating the dialogue with *place*, “Amani Room”, so called after Kofi Annan mediated Peace Talks, and lent an air of prestige to the process. Individual resonance with the meaning of the name, ‘peace room’, and holding the dialogue in a space associated with critical dialogue where mediation was a key factor for the success of the dialogues. The role of leadership setting, locale, place can thus be recognised in enabling participants to contribute to a sense of historical place, heritage setting, and building confidence through organizational dialogue.

There are many types of existing organizations, but most have recognizable characteristics (Greenwald, 2008, p. xvi). At a more conceptual level, institutions are defined in Scott (2008) as being “comprised of regulative, normative, and cultural-cognitive elements that, together with associated activities and resources, provide stability and meaning to social life” (p. 48). Drawing links between institutional structures, and patterns of resource allocation and use, is particularly useful in the framework for institutional analysis and development (Greenwald, 2008; Daniels et al., 2012). Both the structure and values embodied by that organisations/states are important, and for (Banerjee, 2007), this is tantamount to “corporate deployments of the social license to operate” which emphasise “social acceptability as fundamental to conducting business” (p. 56). This corporate mantra is being repeatedly voiced, substituting responsibility *for* or *to* the community, with a shared responsibility *with* the community tied to organisational vision and strategy aspirations founded in abstract goals/benefits. Specifically, specific social relations implicit in ‘partnership’ and ‘working together’ are inscribed within the parameters of dialogue with the community/vulnerable other, and can be shaped to meet industry challenges (Banerjee, 2007).

6. Analysis and Presentation of Findings on Organisation and Leadership

World shifts such as the 2008 financial crisis, have indicated how regulatory processes of sectoral activities can have far reaching effects on other professional and legislative practices, such as trade and industry, the provision of public services such as health care, and at a core level, the ethics of reasoning that are applied in making policy decisions in an increasingly globalised world (Lotz, 2012). Due to increasingly inter-dependent systems, and growing regional development focus. While operations are local (Lederach, 2012) and do come from the “middle-out”, local operations still need to be couched in an integrated global view (Garsten & Jacobsson, 2011).

The findings on organisational and leadership dialogue, referred to dialogue that is mandated for institutional participants, indicating that utility value from dialogue spaces, can be affected by the level at which individuals are willing participants in the dialogue activity. What emerged were organisational principles, being formed within changing contexts, and demanding a fluid dynamic spaces within which to play out definitions of individual and institutional leadership. The nature, characteristics and attributes of such leadership, and challenges associated with the role of leadership in maintaining and fostering peace, are also addressed as part of the conceptual matrix. Recognition is needed by leadership that peacebuilding is a cross sectoral concern, and ensure that regulatory pathways suitable to peacebuilding, do not deteriorate into over-bearing controls that reduce human rights, or violate international codes in favour of representative and fair markets for trade (Lanoszka, 2003). The recent release of the World Slavery Report (2014), indicates that there are still blatant violations of basic and fundamental human rights, which are affecting the men, women and young generations of communities world-wide. With over 23 million people being illegally trafficked, and wages and unemployment rising, it is necessary to question even the environments in which peaceful ways of living are supposed to play out.

There are particular skills and capacities required, to facilitate such institutional dialogue spaces, and respondents detailed the roles and responsibilities placed in leaders as critical driver of these processes (Kuttner, 2011). Aptly referred to as leadership dialogue, the aim of the dialogue meeting for the organisation was to continually try to take the organisation to the next

level by building relations with others, looking at different business practices and ultimately build organizational cohesion towards better performance.

In addition, findings sought to illustrate the capacity of leadership dialogue to make a substantial contribution to processes of collective interaction around shared or joint activities. Responses were invited on the question of accountability and leadership values namely, what is the purpose of leadership. In other words what is the responsibility of leaders to the internal community of the organisation? To what values and practice do leaders ascribe, and in their view what is the role of leadership in its engagement with dialogue towards peacebuilding? For Dull (2010) “leaders attempt to cultivate organizational culture as a means of controlling administrative behaviour and building organizational competence, defined as the skill and capacity to accomplish necessary tasks” (p. 858) and linking the value, and identifying the role of leadership is a multi-pronged process, and these beliefs are held both by leaders themselves and by organisations regarding what beliefs to instil regarding what constitutes reasonable practice in variable situations (Kurt et al., 2013)

In contrast, a few studies have been undertaken within an organizational context, such as Isaacs (1994), Gustavsen (1992). However, dialogue is often referred to in knowledge management and organizational learning studies (Ståhle 1998; Nonaka 1995; Senge 1990, 1996; Schein 1993, 1996; Isaacs 1994; Dixon, 1997). This may be because it is a quite a challenging way of communicating, while the current perceptions and expectations of effectiveness may hinder its popularity. It can also be seen as too vague a concept, and organisations might hesitate to practice it at least in its purest form. Or it can also be seen as too simple – as ‘just talking’ and ‘no working’ – to compete with the exciting new tools of organizational development. However, as a view from “*A Study on Organisational Dialogue*” observes that something of great value can at times be too close to be considered, too close to be valued, too close to be utilized (p. 22 and pp.40-41).

Dull (2010), acknowledges the existing natural tension between developing general theories of organisational dialogue, and the practical, prescriptive demands of organizational life. Dull offers an organising framework based on the “eight Cs” of organizational culture: complicated, control, competence, commitments, credibility, conflict, context, and change of Tom Peters and Bob Waterman’s *In Search of Excellence* (1982). According to Haas and Kleingeld (1999), organizational behaviour, both managerial and non-managerial, should consistently be a

function of organizational goals. While not claiming existence of unitary goals among different groups of organizational actors or constituencies, they recognize the existence of conflicting goals due to self-interest and, consequently, use a multiple-constituency model of organization (e.g. Pennings. p. 234),

A measure of the efficacy of dialogue, is thereby affected by the degree to which an individual has voluntarily considered the value of participation. Given today's generally agreed upon turbulent business environment, the organization as a closed system is no longer appropriate. A natural open system and integrated approach models the organization, as an adaptive organism within its dynamic environment. The organization, as an open system, emphasizes horizontal interdependencies between its multiple constituencies

Within such contextualised focus on organisational dialogue, globalisation is seen as providing opportunities for academic enquiry, as well as a basis for generating discourse and dialogue on the development of economic and social policy. At several levels of academic discourse, therefore globalisation is characterised and compounded by a complex interplay of historical, political, economic, social and cultural factors, whose dynamics impact equally at national and regional levels. The outcomes of such impacts in turn tend to define, shape, limit, restrict, and at times undermine the applicability of the very concepts of regional integration and cooperation. As such, the nature of global economic impacts, and their implications for regional mechanisms, strategies and processes of dialogue, cooperation and integration, require concerted analysis and clear understanding (Metcalf, 2010).

Obtaining knowledge of the available options in different configurations of conflict, enables a clear identification of what it may or may not be permissible to do in shared spaces. From an individual view point, the benefits of dialogue included creating the opportunity to get people talking, and to face difficult situations in relation to other members of the organisation. As a meeting space, the opportunity to broach critical subjects was valuable, with latent potential to generate ideas at the individual level of thoughts. Should differences occur between individuals, then an ability to deal with confrontation was a capacity identified in response to addressing the impediments of dialogue. Concurrent with being able to solve disputes amicably was an associated capacity for being able to seek assistance and that asking for help is a step towards recognition of the dual nature of dialogue,

“It can’t just be that certain people have the knowledge, that’s why dialogue between people is important. (1: 120-106).

Generating understanding of and through dialogue, can unearth the root causes of intentional thinking, thereby, contributing to overcoming limitations, and learning to deal with confrontation, through partnering and working together on a project. In a communicative sense, this project can be a simple communicative act located within the context of dialogue, understood here as a process with a perceived outcome whether it is understanding, compliance, action or shared strategic planning for organisational outcomes.

The illustrative mode of dialogue, indicates that dialogue can take place through exploration of potential dialogue pathways. Providing multiple orientations to the dialogue spaces, requires utilisation of different dialogue platforms, as different configurations may be required to address varying subjects. The research focused not on the configuration of the dialogue spaces, but in defining the dialogue space as a methodology for participating in the ongoing transitory terrain of peacebuilding. The focus was on the necessary leadership skills required to mediate a wide variety of dialogue interactions, to enable beneficial exchanges that can be further implemented for growth and success of organisational initiatives. Leadership is the attainment of the knowledge of options in different configurations of conflict, namely, having an awareness of what can be achieved, overcoming individual hurdles, navigating group dynamics, and understanding the causes of dialogue. In stating the perceived benefits of the process, participants noted the importance indicating the possibility of utilising different dialogue platforms.

Rapid fluctuations and discontinuous oscillations inherent in management of change processes, in the peacebuilding environment, must recognise that analysis of change (transformation) can help shed light on how to cope with ‘wicked’ change and promote effective structures through which to institute change processes (Roche,1994). Additionally, if such change is to trigger wider transformations and increasing degree of collaboration with other agencies, then there is demand for better understanding of strategic interventions and the resultant adjustments to styles of governance and leadership.

6.1. Multi-party Consultation for Effective Leadership

Interviews conducted in Kenya, were scheduled a few days before, and the preparatory discussions were not in depth. For formal gatherings of large teams, respondents did note the value of pre-event surveys that had been distributed. This afforded an opportunity to pose the challenges of the outcomes of dialogue to group participants, who could conceive what kind of questions needed to be asked, and build on their preparatory work in session. Framing the dialogue process together with members from other organisations, allowed groups to recognise the inherent value in the dialogue process, and was viewed favourably. Inter-organisational group dialogue afforded unique insights into different business practices, and different ways of performing organisational tasks.

This angle was explored by seeking how any dialogue can be rendered unique, by utilising visionary and mediatory leadership as role models. Interestingly, even though institutions agree on the prevalent need to focus on a more thorough conceptualisation of sustainable corporate social engagement, it was still necessary to question if and why leadership should engage in dialogue, and should the answer be in the affirmative, what role should leadership take up? Burchell & Cook (2008) concur, noting that given the rapid increase in emphasis regarding stakeholder engagement and dialogue, a key theme throughout the research focused upon learning how to establish when dialogue was necessary and what types of dialogue were worthy of engagement.

Within grounded multi-level theory, was an allowance to shift the focus of questioning based on prior feedback. Prior to engagement with groups, strategic interviews had begun to surface a lack of understanding from respondents, on what exactly is meant by peacebuilding, and limited responses to the role of leaders in political and economic spheres. While there was a role for leadership to address and reduce the propensity for conflict, there are other apparatus that can be used to quell any uprisings such as a strong security force, usually represented by police and national armed forces, which provide a layer of protection to the public citizenry and remove from the leadership, a responsibility to engage in reduction of the conflict outside of security protocols. These protocols only address the reduction in the number of incidents that occur within particular categories of activities considered unlawful by the legal edicts and codes that govern social conduct. Roberts (2006) configuration of human security

acknowledges that “changeable human-built social, political, economic, cultural, or belief structures, created, inhabited or operated by other civilians whose work or conduct, indirectly and/or directly, unintentionally, unnecessarily and avoidably causes needless mortality around the world” (258). He proposes identification of structures, institutional processes, cultures and beliefs – those built and run by humans – that perpetuate violence and cause death. Imboden (2012) suggests that for long-term peacebuilding strategies to be effective, a bottom up, threshold-based assessment of threats to human security can pay homage to Robert’s approach. Roberts and Imboden, from the human security, and peacebuilding fields respectively, call for deeply rooted investigations that demonstrate human insecurity as the as a “result of human behaviour” (Imboden, 2012, p. 182).

To ascertain this, responses pointed out the ways in which leaders use dialogue and engagement strategies, to enhance relationships with the communities that they serve. Methodologically, the interview process was limited by time, and the record provides only an instantaneous glimpse of success stories, and discussions on dialogue can be critiqued for forwarding only particular aspects of team activities. This means that leaders relayed stories of the outcomes of projects, and proffered them as measures of successful dialogue, and a suitable measure of corporate social engagement. With increasing complexity, it is clear that for dialogue to be meaningful, a deeper practice of leadership will be needed, for the process to yield its benefits from the inception of the process namely, at a conceptual level even as ideas take form and eventually become activities against which other indices of development can be derived and deduced.

Setting the context of the meeting, and opening a dialogue by articulating the purpose of the organisational meeting, is a cornerstone of the dialogue process (Varney, 1996), and “in the esoteric realms of strategic thinking, many top executives may be dangerously blind to their incapacity” (p. 30). The dialogue process, can begin to take shape through both the structure of organisational partnerships, and engagement in corporate practices. Partnership initiatives can also require leaders to learn other organisational structures, and also engage with their counterparts who play similar roles in different sectors. This knowledge can foster strong partnership to deliver impactful events. Learning through each event is the continual test, and the dialogue preparatory phase for consultation, keys in participants to the expectations of the processes, and welcomes feedback on their perceived benefits. One respondent observed:

“if people don’t know when and where and how to show up, if they haven’t gotten the material ahead of time, if they’re not coming having given things some thought, rather than us getting a running start, we’re in a walking start, or even an apologetic start”

Pre-dialogue process is important in keying leadership into the value of participation, as it can provide an alert of internal issues in the company, and at a macro- level pre-dialogue can be a good way to dealing with the worst case scenario envisaged by project and strategic planners. As an extreme measure, conflict resolution methodologies aim to avoid and deter the use of force, and it is considered apt for planners of dialogue spaces to address any perceived lack of avenues for negotiation, and in so doing, encouraging wider organisational participation and buy in to dialogue processes. Participants located this sifting as part of the registration and sign up process, whereby, a lot of progress is achieved in the moments before physical meeting occurs. It was stated that from one point of view, a lot of the work can be started from the sign up process but that after this individuals need to commit to “showing up”.

Such organisational pre-planning for dialogue processes that speak to larger interest groups, can be carried out by smaller pre-discussions, where the necessary factors for cultivating the necessary environment lie. A review of current trends can be useful in developing shared concepts, and large organisational groups can be surveyed as part of learning and development. With leadership in its role of setting the discussion points for the meetings, at the focal point of the dialogue, and multiple dimensions have to be at play concurrently.

One such dimension is through enhancing the visibility of the benefits of successful organisational partnerships, and developing an informed knowing of the reasons why the partnerships with stakeholders can be sustained or not. Transparency was valued, as was leadership that has a pulse on issues identified by their organisational teams and being able to dialogue on them. Both leadership and the dialogue process should be in tandem, and be able to facilitate some discussion, sharing, and telling of stories.

Introductions to each party was considered useful for group processes, and as with large numbers of individuals, some people don’t know each other by name, introductions can occur on different levels illustrating that relationships within teams can span both personal and professional trajectories. Respondents sometimes began by saying, “Let me introduce my

friend.” (1:7; 25), but were role based, and each participant being invited to say a couple of words about the intended roles at the start of group sessions. (1:2; 14)

Leadership links as a focal point and a key role player that is located at certain junctures within the dialogue process. In setting the discussion points for meetings, respondents discussed the multiple dimensions to leadership. One dimension was enhancing the visibility of the benefits of successful organisational partnerships, and making known what work is undertaken with partners. Respondents underlined the need to know the reasons why partnerships with stakeholders could or could not be sustained. This, it was suggested, can indicate the extent to which leadership has a pulse on the issues identified by their organisational teams, and mark their willingness and ability to dialogue on them. Organisational partnerships are deemed to impact upon internal organisational dynamics, and the resultant issues have a bearing on consultation. Both leadership and dialogue processes should be in tandem, as the dialogue could begin to shape the structure of organisational partnerships, and engagement in corporate practices, and quoting Daniels et. al., (2012),

Even though there are cultural features that are not explicitly institutional, it is quite hard to conceptualize institutional patterns that do not have a significant cultural foundation. The social power and relevance that institutions possess flow out of their cultural relevance; by the same token much of the power that culture manifests is channelled through various institutions. ...In many ways, institutions are the codified and habituated embodiment of more abstract cultural values and constructs (p. 29).

Individual action that is followed by consultation, creates a feedback loop in the dialogue process, whereby understanding and associated individual or group actions, are cycled and filtered through multiple subjective lenses. These subjective lenses are representative of the participants in group dialogue processes, in order to collaboratively configure shared meanings.

6.1.1. Leadership Dialogue and Multilevel Decision Making

There is growing recognition that leadership is a set of skills that can be taught (Kutter, 2011), and recent work on capacity and sustainable development, underscores the need to build capacity that can address itself to change and conflict resolution in swiftly changing societies (Yarn, 2009). Consistent with the Unifying Negotiation Framework’s macro, meso, and micro-levels, capacity is a broad construct both conceptually and operationally which recognizes multiple scales. Generically, capacity refers to volume (e.g., carrying capacity), legal

entitlement (e.g., via a contract), or output (e.g., production capacity). Capacity is a dynamic concept that varies according to context and level. Related strongly to both the macro and meso levels, system capacity “is the ability of a whole system to plan, monitor, and address public problems. . . . It includes the ability of a system to reflect on and use information from communities, and to synthesize what is learned into new procedures, policies, cultures and practices” (Dodd and Boyd, 2000, p. 10).

The role of leadership in enhancing dialogue spaces, is mirrored and reflected in the enhancement of the dialogue process through leadership. While the skills and capacities of leadership can be acquired through learning and practice by all individuals, it is the preparedness for dealing with the consequences of organisational decisions that provides a test for leadership. Employing a systems view rendered decision making a multi-level exercise, and there are a myriad intersections between leadership and dialogue processes that are observed in diverse practices and interactions. Organisational growth and development indices begin to emerge that determine leadership capacities, characteristics, and steps for individual, group and organisational growth. Experience can be gained by withstanding leadership tests where,

“the real test of leadership, isn’t how much courage you muster within yourself, it is how much courage you can use in inspiring others” (1:21; 50).

By attributing value to a dialogic organisation, and to the ensuing spaces derived from encouraging ongoing practice of inquiry and exchange, leaders can best utilise dialogue spaces as the, “places that we’ve got to get people stepping up to the next level.” (1:93; 120) Facilitative dialogue through corporate engagement strategies can open platforms for knowledge exchange, and pertinent questions were continually posed by respondents regarding how leadership initiatives inspire learning in others can constantly refine their skills for dialogue and working in teams.

“What we’ve got to be able to do as leaders is diagnose where somebody is on these levels and then vary our approach, because if somebody is in denial, the first thing we’ve got to do with sympathy, is we’ve got to get them drawn out to even open up and have the dialogue.” (1:95; Respondent 120)

For the learning manager, there are no definite paths subscribed, and in creating self-referential frames to contain auto poetic systems Baets (2006), effective leadership in the current global context requires good governance, which has been associated with the change, development, creation and growth of socio-economic development spaces and frameworks that are inclusive

and equity driven. Capacities of leadership to catalyse, drive and harmonise organisational cultures of leadership for organisational responsiveness, have been identified as the nodal points for effective dialogue for governance frameworks. Sustainable governance and transformative management practices become, and are considered integral to decision making, & integrating peacebuilding strategies as fundamental to social and corporate engagements. Expanding the vocabulary of dialogue, peace education in dialogue, and cooperation and integrated resolution of conflict have become tailored with peace & economics for sustainable commerce.

Effective leadership in the current global context, requires creation of socio-economic development spaces and frameworks that are inclusive and equity driven. Within the context of challenges pertaining to the role of leadership, the central and facilitative role that leadership should play in instituting effective strategies and processes of dialogue and discourse for peacebuilding is one of the centre pieces for this study. Within such ‘turbulence’, choice of leadership style has, of necessity, to become more conscious, while centres of decision-making need to be more visible. In this dissertation, an attempt is made to briefly examine the configuration and operation of this dynamic, and its impact on an ‘organic emergence’ or evolution of progressive and transformative socio-economic development.

Leadership can establish overall organisational commitment to jointly convene educative dialogue processes, and it can stimulate group morale encourage and request for group support, as well as facilitate individual volition for support to group processes. Groups may also acknowledge the obstacles to flowing dialogue such as lack of candid communications by clearly stating that,

“now, if you do this in a way that is disrespectful, and dishonours them, and attacks their ego, are you going to get past? You’re not going to get to candour, it’s not going to happen folks” (1:102; 120).

At key junctures, leadership can provide an impetus to the dialogue by providing clear reasons for direction of organisational processes at all levels, clearly stipulating that,

“here’s the business case, here are the data, here are the benefits, here are the precedents, here is why it’s important, connecting all the stuff” (1:96; 120).

Leadership can use dialogue as a strategic leadership tool, and can apply it as a methodological strategem for gauging institutional climate. Some interviewees responded that it can lend a

positive hue to procedural frameworks, whereby leaders can share their preference for its application as a sensible option by, for example, stating,

“but this is the formula, and we do it one conversation and one stakeholder at a time, lifting them up.” (1:102; 120).

It is incumbent therefore for leadership, to be able to weigh up the chances of success given the mode of dialogue, and match this to the associated behaviour patterns or expectations of the parties in the consultation processes.

In recent years the intersection between ADR and leadership, has been explored in order to identify what is gained by leadership through improving their conflict management abilities. However, less attention has been paid to inquiring what conflict specialists attain from being exposed to leadership theory and practices. Conflict specialists, being viewed solely in their defined roles, and bounded by their professional identity as those who assist others, are invited to reflect on the leadership role of those who develop and refine conflict management skills. Kuttner (2009), engages in a more substantive reflection, and questions the ways in which acquiring conflict management skills and capacities support and contribute to individual leadership development. Kuttner states that “just as mediation aims at shifting away from the hierarchical judicial system to a third party who is not superior to the parties in any way” (p. 34), through servant, and steward leadership that is transcendental and strategic, (Greenleaf, 1977; April, Kukard & Peters, 2013), an emerging and cross cutting leadership theory is facilitating a leadership mind-shift, that focuses away from situating leaders higher in the chain of hierarchy.

If mediative and partnership leadership is an optional route for successful global institutions, then a follow-up question was what is the potential long term role for leadership in peacebuilding, and how can the impacts of these roles influence and impact upon community engagement. The research actually places the notion of community engagement and upliftment as the critical role of leadership in peacebuilding. Leaders begin to understand through collective and organisational dialogue spaces that uplifting leadership is a favourable approach which impacts upon the individual and ensuing organisational actions, and that it is “uplifting leadership that takes them from wherever they are to the next level of being part of making the change happen.”

6.1.2. Creating a Culture of Collaborative Partnership

Being a part of an organisation requires participation in an ongoing learning to work, think, problem solve and collaborate with others. Respondents pinpointed that in order to derive benefit from working in institutions requires,

“people to work together, think together and collaborate, and problem solve for everyone’s benefit, as much as possible” (1:12; 176).

Findings indicate where respondents assigned certain leadership responsibilities to individuals who were deemed to possess the necessary identified, useful and required skills to achieve a particular objective. This ‘rotational’ leadership could also shape and determine the aim and purpose for occurrence of dialogue providing relevant and useful departure points.

In combining factors that impact upon interactive spaces, the research traces the faint and subtle benefits of collaborative partnership, and makes initial inroads into types of peace architecture designs and future features of dialogue and discourse forums that their processes might yield (Cousens & Kumar, 2001). An analysis of institutional dialogue frameworks, can begin to shape and synthesise what supports, and detracts from effective undertaking and achievement of organisational goals. As the implications of the outcomes of the dialogue process began to be realised by groups and individuals, that is that the actions of dialogue would be enacted outside of the dialogue space, and within their work environments. Contribution of dialogue to institutional development initiatives, consists in its potential for people to acknowledge differences and to critically review privately held assumptions. The most basic mechanisms of acquiring new information that leads to cognitive restructuring, is to discover in a conversational process, that the interpretation that someone else attributes to a concept is different from one’s own.

Partnership in dialogue spaces, can play a role in dealing with difficult topics, providing an opportunity to address sensitive issues in a safe context. In an advisory capacity, members can delegate responsibility or seek guidance and thereby drawing in key person(s), calling on problem solving skill sets. It is here that accountability of leaders by their stakeholders and teams members by their peers, plays a strong part in keeping the dialogue going. The success of the dialogue is far reaching, and its role in peacebuilding all the more augmented, when the duration of an agreement is measured in the next section by locating dialogue as action.

Namely, those perceived activities enacted by an individual in the course of achieving the scope of their portfolios and roles, within spaces that further institutional goals, and created through group visioning that is, the moment an understanding of a larger objective is reached, there is a change in attitude.

A culture of collaboration, is progressively created through dialogue and continual exploration into deeper levels of analysis. Conducting dialogues on leadership can help solve persisting problems, as well as enable more spaces for problem solving. The interactive spaces act as place holders for institutional sentiments. Leadership is considered non-partisan in open dialogue spaces for critique of problems, and collective exploration of solutions. In dialogue, leadership is “not positional.” (1:104; 120), meaning that in dialogue, the role of leader that guides the process can shift from individual to individual and from group to group. The flow of dialogue can then address each leadership characteristic, and thereby,

“relay the purpose of what needs to be done, as they have the new information” (1:113; 125).

Change can be explored and explained, though preferable dialogue pathways that allow participants to listen to options, and discuss organisational solutions till they make sense and map the necessary actions for the organisation to “change its ways” (1:147; 162).

This turbulence is experienced by all role players from the individual unit, the organisation, and the state. The model of dialogue proposed by the thesis is intended to apply in the first instance, at the individual unit, through whom peacebuilding can be implemented at all the other levels. Occupying a ‘higher level’ leadership role is a matter of conceptualising impact of activities for larger groupings e.g., customers, employees, organisations, states. Education and skills development then becomes a key area and the complexity of the environment can be better explored with an added capacity to create opportunities and benefits. For Greenwald (2008) “politics, conflict, and change are essential features of the human community. These processes occur in every organization. Politics...represents a potentially healthy organizational process. Well-conducted politics reconciles desires with possibilities, leads to constructive exchange of resources, and builds cohesion among diverse units. Understanding and skill in politics are crucial assets in individual success seeking” (p. 222).

Keeping the dialogue moving, entails a number of requirements, beginning with the understanding that cooperation from other groups is a pre-requisite for success. The context of today's institutional structures and processes, occur within highly dynamic and shifting notions of success and achievement. The methods for building healthy organisations were ascribed to the responsibilities and value chain of organisational leadership, the behaviour of members in relation to the extent to which an organisation moves away from its core values, and noting what leadership styles are applied during key organisational development phases. A leadership toolkit, can contain a vast array of accumulated experiences mechanisms to facilitate dialogues, at key moments of institutional change. These points of change, could then ensure that the spaces for intercultural and diverse exchanges are possible.

Inter-departmental forums enable group leadership and acknowledgement of leadership roles, and it is the successful leadership of teams that form organisational structures which in turn affect the impact of dialogue processes. The effect on group processes as a result of individual configurations of leadership spaces can bring about greater familiarity of the impact of dialogue. It is useful to discern what micro- level considerations the individual has for basing their knowledge and awareness of their leadership role signals. At macro-organisational leadership level, the success of dialogue processes is affected by teams of leaders that represent the decision making channels. A key leadership indicator was individuals able to hold group processes simultaneously aware of how the space is affected by individual configurations of leadership spaces. The configuration of the space does change and opening through welcome and introduction of individuals in their leadership capacity and organisational roles noting that the roles would shift.

By locating the dialogue with a purpose, and inviting the sharing of points of view, in both Kenya and South Africa, ecumenical and business leaders were appraised and applauded for their recognition of the importance of dialogue between people to allow knowledge sharing. The dialogue had multiple starting points, and sensitized leadership can master the ability to air organisational temperaments and establish a comfortable tempo for the exchange of ideas. A suitable tempo can facilitate others to respond shaping various organisational dialogue models suited to the subject matter at hand.

To reach agreement on leadership decisions, groups of individuals can, through dialogue processes indicate what leadership needs to communicate about. Different priorities are identified which are attributed to the timing and factors of dialogue activities, it was evident that leadership was being observed for its ability to facilitate the interactive space. Respondents queried whether leadership participation in group processes of which they are invariably a part, can in fact create realities that get past chaos. Operating in isolation does not “make it easy for the leader” (1:99; 211), and is not going to make their facilitation any less necessary. As a member of the group, and by working towards collaboration, leaders are tasked with engaging larger organisational processes in new and unfamiliar approaches. It was suggested that leaders need to step out of their comfort zones and do something different from the old ways of working.

6.2. Integrated Discourse

Peacebuilding is described as an unfolding process, an ongoing striving better directed by leadership sensitive to the vagaries of community development. In considering an ability to dialogue as the enactment in the short, medium and long term of decisions that translate perspectives into action, dialogue is considered here as an approach and way of life and being. A dialogic foundation that is derived from personal, cultural and group perspectives, can translate into life action processes (thoughts & actions, reflections of perspective in reality). These are the actions that form the basis of societal organisation, that coalesce and become codified into norms of accepted cultures. Habermas (1984) argues specifically that it is with real individuals and real life histories and experiences that communities deal with, and that for an ethical system, such an approach is necessary. While Habermas (1984) argues that in principle, consensus must always be reachable, he recognizes that the standard for decision-making is not always rationality, and that coercion of one kind or another can be more prevalent (Leefer, 1996). Consensus is a “procedural realization of universalizability” ((Leefer, 1996, p. 68), and there can also be self-delusion as to one’s real interests and motivations (Leefer, 1996, p. 76). The ideal speech situation, therefore, “does not operate from the standpoint of the solitary individual engaged in monological reflection, nor does it avoid the complications that come with individual histories by invoking a veil of ignorance” (p. 76).

6.2.1. Inclusive and Diverse Dialogic Change Strategies

In engagement with issues and concerns relating to dialogue/discourse processes directed at peacebuilding, there ought to be consideration and accommodation of diverse perspectives. Of necessity, the very nature of this problematique demands and dictates engagements of multiple perspectives. Perspective (world view) at the level of societal organisation, focuses on process and action, that is, the societal cultural values and norms, and their subsequent translation and reflection of community practices in politics, and socio-economic spheres. Discourse is the operational landscape, within which the theories around culture unfold and the ways of engaging the community of practice are shaped. On the other hand, processes of dialogue determine emerging desired or societal/organisational structure ‘scaffolding’, which is broadly understood to be a group survival/living space that is ‘environmentally friendly’ and suited to the anticipated unfolding of a peace-driven developmental context, characterised by sustainable practices of social interaction and cohesion.

The hope for reaching consensus, depends upon the ability to set aside one’s own lifeworld. Habermas (1965), argues that it is possible for individuals to “decenter” their understanding of the world (p. 73). In “Remarks on Discourse Ethics,” Habermas writes that “the moral point of view, however, requires that maxims and contested interests be generalized, which compels the participants to transcend the social and historical context of their particular form of life and particular community and adopt the perspective of all those possibly affected” (p. 74). This “explodes the culture-specific lifeworld horizon within which processes of ethical self-understanding take place (p. 74). What allows this to happen is a process of reciprocity modelled on the work of George Herbert Mead, and a view of ethical progression modelled on the work of Lawrence Kohlberg, Habermas writes that “G. H. Mead was the first to have thought through this intersubjective model of the socially produced ego. He leaves behind the reflection-model of self-consciousness, according to which the knowing subject relates to itself as an object in order to lay hold of and thereby become conscious of itself” (p. 75). This intersubjectivity is achieved through “symbolically mediated interaction” by which the “actor comes upon himself as a social object in communicative action”, and “self-consciousness forms itself on the path from without to within, through the symbolically mediated relationship to a partner in interaction.” (p. 76). Mead, Habermas assert is fundamental for his whole approach, place active listening, as a crucial skill in this process.

In addressing senior leaders present within the organisational forums, the facilitative role of leadership was strengthened if it valued, regularly practiced and welcomed, the inclusion of individual voices and comments. The value of welcoming in individual voice and comments, setting joint expectations of the ensuing dialogue prior to engaging as a group can be utilised as an effective stratagem, and enables a diversity of cultural backgrounds that shape and are in turn shaped by organisational practice. Referring to organisations as a place where people are socialised, it was noted that,

“cultural differences can obviously bring about moments of truth” (1:134; 149).

This is an important distinction to note, as groups affecting their organisational spaces due to personal cultural practices, are also roles players in spaces where new cultures are being formed, and where due to the micro-macro transitional nature of group dynamics, evolving organisational cultures have the potential to delineate group factors for identification of shaped organisational norms, as noted by a respondent,

“developing one group identity or cultural focus will reduce the possibility of pitting teams against one another which reduces morale due to unhealthy competition and the effectiveness of achieving set goals and outcomes that are required to be realised through team efforts” (1:124; 165).

A respondent stated that a unifying role can be played by leaders, so that groups are not pitted against each other. Interactive dialogic spaces, can encourage and ignite sharing of ideas and tools for improving organisational outputs, and the responses have described how impactful and effective dialogue styles and skills empower participants through sharing of best practice. Respondents emphasised that communications serve to identify where leadership can through dialogue, provide spaces for organisational participants to refine their skills, in order for the culture and leadership ethos to be sustained. Leadership as a skill, supports the individual to carry out the associated work through continuously applying effort and striving at each developmental stage of work activities or projects.

Intention is a key factor in determining the strategies that are applied in dialogic action, as within the interactive space occurs a process of information exchange. In describing the mode of dialogue, and the context within which the dialogue occurs, responses were generated in relation to the considered importance of dialogical and conversational techniques (such as

conversation, social networking, negotiation in growing both personal and organisational, influence among stakeholders.

Perspective exchange occurs within the context of what Varney (1996) calls “discontinuous change” (p. 30). Located in a constructive search for peace, is an accompanying focus on perceived impacts of actions emanating from the interpretative act. Respondents describing impacts of dialogue, were drawn from different organisations with varying organisational cultures which would manifest impacts over varying periods of time. In determining perceptions of the impacts of dialogue, responses were sought regarding what are effective organisational leadership dialogical strategies for strengthening relations between leadership and identified stakeholders. The outcome of activities, would be the motivation and drive to build the courage to lead teams, and find different ways of conducting oneself and interacting with others.

With a variety of different organisational representatives participating in the dialogue space, allowance should be made for both individuals as well as organisations to have adequate time to preparatory work on micro-macro levels. At a multi-organisational level, differences in culture and approach can be augmented requiring different “tests of courage”. Within the preparatory phases, conflict manifests in different ways, and by applying the analytical lens of the subjective-objective participant-observer, perceived gaps and differences in organisational culture can be closed with experienced mediative leadership. The subjective discourse, wherein are created the internal world views of individuals, underpins the analytical process, ultimately determining the full range of impacts both effective and affective of the dialogue process.

The nature of preparatory engagements with participants in group organisational processes, can be achieved by having the tools at hand that enable negotiation of interactive processes. The tools are an opportunity to gauge institutional views beforehand, and can be equated with being in a state of constant preparation. This is not a state, as suggested from a conflict view point of being on the defensive, and taking pre-emptive measures to avoid conflict. The suggested state of constant preparation, is described here as one of open mindedness to the myriad potentialities located in the interactive moment, and being open to the ensuing contributions and comments into the interpretive space. Interactive spaces are comprised of multiple parties, and from the findings, an indication was made of the importance of considering the particular interests and organisational priorities of the parties.

Placing a lens on organisational culture, can assist with delineating group factors and identification of operating organisational norms. Taking appropriate measures such as ensuring equality of dialogue groupings, can have structural implications for organisational organograms. For instance, communicating how the structures are formed through dialogue, can facilitate organisational acculturation, by accounting for the implicit impact of cultural factors. Members related differently to organisational culture, impacting the degree to which employees strive and work for excellence and quality. Dialogue can unveil the factors that enable relating to organisational culture, and these factors can contribute to deepening understanding of how policy processes can cause divergence.

Policy frameworks, were seen as contributing to organisational culture, with the potential to undermine such negotiations of organisational spaces. To unpack the meaning of ‘undermining’, may invite enquiry on the individual communication style, their ability to make their voices heard, and the organisational departmental mandate and levels of inclusivity. In this sense, organisational cultural diversity must also take into account the diversity of risk takers and perfection seekers. The risk, is the extent to which policy decisions, or organisational leadership decisions do or do not account for cultural diversity. Perfection seekers, on the other hand may elongate a dialogue process in order to develop organizational openness for discussion, prior to seeking decisions for which there is no consensus. Both dialogue methods require a balance of factors, of which time and commitment play a large part. Leadership is tasked with creating spaces for moments of truth, and environments that encourage both levels of risk taking and perfection seeking. Managing a balance between micro- cultural singularism and individualism which can foster creativity, and matching this with macro- organisational or group inputs to perfect team outputs, may be a suitable and time saving alternative. Risk management can be incorporated into the dialogue preparatory phase, inviting support for the dialogue by the participating parties, and was found to be given by individuals when the importance of the initiative is recognised. This occurs when the motivations for participation have been made explicit, in terms of,

“asking why are we here, why are we doing what we’re doing” (1:151; 165).

6.2.2. Factors Affecting the Dialogue Process

By demonstrating conviction, leadership can also instil confidence in the organisation, the quality of which in times of change and flux is the ability to, act as a mobilising force. Leadership is able to discern group tendencies to transcend conflicting interests and instead devise shared and communal resolution. The statement below illustrates a way of communicating that focuses on possibility rather than avoidance of failure. It also indicates the level of understanding required to discern what “flip” and “mode” “problem solving” mean for each participant.

“So we flip into a problem solving mode, rather than a ‘this means it’s not possible’ kind of mode” (1:80; 116).

Anticipation of potential problems, can be a useful way without being overly risk sensitive, as it may not be possible to anticipate what challenges are to be encountered. Additional voices favoured leading with knowledge, and being able to face the moment by focusing on what is important, and leading by example identified as a positive trait in this instance. Respondents seconded this point,

“because what he did was he gave people that purpose. And showed what could be done” (1:86; 120).

Leadership style, and the manner of implementing leadership skills is both collaborative and based in action. The leadership role is associated, and is present within the organisation as a sponsor of activities, and mission identification; the orchestrator of implementation and the leading components for dialogue process; they play the role of expert in providing insight and building stakeholder relationships, identifier of expertise and as an executor of key activities and decisions, thus bringing the dialogue into action. The depth of influence by a leader is extended to them by organisational members who play an advisory capacity to leadership that is placed at the helm of an organisations decision making process. Constant inquiry on the focus of leadership is a key facet of organisational shifts, and serves to ensure the adoption of leadership styles that are adaptable and accommodating.

As a foundation for action and accountability, and accomplishment for making objectives “happen”, the role of leadership in creating sound foundations for action, from the viewpoint of respondents is,

“to get people out of that comfort and raise the question that makes us think. (1:40; 53).

As such, participants in the dialogue processes, thought the reasons forums had been organised by their organisation was for their senior management to engage in a dialogue session. During the interview process, senior managers attending these sessions shared that the aim of the dialogue meeting was to:

“Really talk about, and to more or less remind everybody that we’ve got to re-energise ourselves and our staff, we’ve got to get out of our comfort zones, we’ve got to build this courage to lead our teams. And I think most importantly is to start implementation (1: 48 – 16)”

General indications are that values affect not only leadership behaviour, but community and performance as well. More precisely, the nature, roles, styles, effects and impacts of leadership are substantially determined and shaped by the prevailing value systems.

6.2.3. Challenges of Organisational Dialogue

Along with dialogue and discourse for peace, there has been a parallel and accompanying shift focused on the nature of effective structures. This marked shift locates impact of outcomes, and role of socio-economic and community development, at an organisational level. In this respect, a fundamental premise of the research was the necessity to focus inquiry on what is deemed to be effective outcomes of dialogue, whereby, the dialogue process is understood to be the means by which the structures of peace are created, moulded, built and enhanced. The outcomes of effective dialogue towards peacebuilding provided a strong basis upon which to base the study and its inquiry, with particular regard to the constitution of *effective structures*, their levels of internal and external tolerance and diversity, also as measures of peacebuilding. The study was therefore concerned with the issue of delineating appropriate measures or outcomes of effective dialogue and discourse, and how these contribute to effective peacebuilding. Dialogue, at some level could also be seen as encapsulating elements of institution building, that may be said to be based on a foundation of consultation grounded in multiple perspectives and world views, and is cognisant of the need to be representative of diversity, while espousing shared principles of equity. This calls for a brief comment on organisational dialogue. In organizational contexts, there is an incremental increase of studies with an intricate focus on dialogue. An additional layer of support is afforded through some awareness and knowledge of individual limitations. The need to provide continual clarity on ongoing processes, was noted, in order to avoid unwarranted confusion. In part, respondents noted that this trust may be unfounded, and the dialogue gets going through individual

initiatives that establishes understanding among participants of both group, and organisational processes, as it can sometimes as it was noted

“quite often people sit back and say I don’t know what to do and sit back and not play a part, rather than ask, and if you haven’t asked, then you trust” (1: 49; 59).

Further impact to the dialogue, is through recognition of individual inputs, and being cognisant of how to have one’s voice heard. Participants began to combine critical traits that emerged in relation to both capacities of dialogue and leadership, such as dealing with frustration and other emotions. The capacity to listen and discern leadership confidence was an added measure, and contributes to focusing on individual intention. Respondents pin pointed the individual as a key fundamental starting point for the dialogue. An individual will act based on what is important and motivates their participation. At this level, potential detracting factors include

“Procrastination and resentment that this other person does not understand what I’m trying to do” (1: 71; 95).

As a result, respondents stated that the dialogue, “becomes a persuasion game” (1: 67; 88), and the point when discussions shifted was recognised when “it also went into a blame game” (1: 169; 92). The term “game” was applied to dialogue, depicted as a dialogue ladder. Limiting factors present at different levels of the game were identified by respondents stating,

The lowest level is denial, I’m not even willing to have the dialogue with you, and I may say “yes”, linked to a desire or willingness. At the next level is blame, you shouldn’t be asking this of me this is because of what they did before, this is because of the history, and it’ll never work etc. All these things are blame. Then you get to the level of procrastinate. The next level is learning, where you get to seize the moment, and then we begin the problem solving mode of what do we do about all this stuff. By the time we’re in this dialogue and talking about the issues of what do we do about this, we’re quite far up the ladder. And the last is where the person goes, ok I get what you need me to do, and it’s fine, let me have at it (1:94; 120).

Each progressive stage of the dialogue, offers an opportunity for learning which serves to focus individual attention on actions that move the dialogue forward. With respect to individual conduct, positive behaviours, ennobling behaviours are those that get the team from one level to the next. There are also some behaviours that may not and don’t optimise, and some people might be ‘pretty tough’ to bring around.

The research inquiry was focused on those dialogue processes, initiated by organisational leaders during times of conflict that affect organisational functions. Such a conflict, can be of

external magnitude that is occurring within the national sphere as a civil conflict, or as an internal conflict, occurring within the institutional sphere which could also be the result of community dynamics. It was confirmed by respondents that organisational environments are also subject to national trends, and need to develop adequate responses or mechanisms to address potentially detrimental and foreseen pitfalls in the development strategies of organisations. It was assumed that individual cultural backgrounds already affect organisational operations, and locating individual cultures as a causal factor in conflict has been adequately dealt within in other studies.

Leadership can however, receive negative responses to change initiatives, and the extent to which group processes shape and inform organisational culture, underscored the importance of working collectively when change is not supported. Success in dialogue, is determined by group resilience in negotiating change. Through committing to a successful outcome, the group can function as a fulcrum for larger organisational processes. Inviting leaders, and getting them to participate was however, noted as a primary challenge. Being open to critique by the group was perceived by CEOs as needing to have the capacity to work collectively through negative leadership responses. A question that arose in relation to preparedness of leadership to effect change was that, if the answer to get to your change initiative is no, what added value was that a reliable leader with vision could be asked about the question of change. When individuals do not want to change, where does leadership responsibility lie, and can they sell the vision and the purpose to let people know what is at stake.

By exploring variations in method, group participants placed leaders at the helm of initiatives, identifying as those that exhibit a willingness to lend support to leadership processes and cultures within the organisation. Their role is to explain the initiative, and for it to make sense in the minds of employees. Willingness to shift, is a useful method for building consensus, and utilises platforms for those at the forefront of initiatives to foreground their visions to an audience of multilevel leaders. The viability of an idea can be better assessed with wider access to key stakeholders, and could infuse opportunities with potential. Group processes are continually taking shape, and as a result, can be a critical determinant in informing organisational culture.

7. Interpretation of Findings

Chapter 7 traces a skeletal framework, illustrating interlinking roles of leadership in establishment of both relevant institutional structures, as well as processes for navigation of changing relational contexts. Based on findings at each micro-macro level, began to emerge viewpoints on dialogue aspects discussed in an interpretative context, and the shift to dialogue as a knowledge acquisition process introduced an initial reference to the practice of consultation. Elucidation and conceptual emergence of consultative dialogue as a key process, is discussed in the following chapter as the third phase of the research that provides interpretative aspects of the data towards conceptual emergence. This is achieved through discussion of,

- i. Peacebuilding applications and the need for dialogue;
- ii. Dialogue and consultative strategies and practice as a leadership imperative.

There is a focus on the emerging linkages and ensuing conceptualisation of dialogue as it pertains to the organisational context. By building on initial analysis, further interpretation gives allowances for supposition on potential within dialogue to be a productive enhancer of community processes. Phase one incorporates a context setting phase, where stakeholders driven by strategic interests arrive at mutually determined points from which dialogic interaction can occur. The point of interaction is an intersection point for engagement between parties and can have many configurations.

This chapter focuses on the third aspect of the research methodological approach, which is to derive linkages from the data set through interpretations of the nature of effective dialogue. Such analysis of data may render a spotlight on conceptual emergence of theories relevant to holistic organisational cultures of responsive practice. Such practices emerge out of collective engagement, and are rendered effective through testing and application. The dialogue in this process, is derived from continued evaluation through stakeholder engagement, of the efficacy and relevance of organisational processes for various stakeholders. At the early stages, dialogue can then be considered as embedded within, for instance, the creation, development and implementation of organisational policy or process guidelines.

The ensuing chapter, aims to discuss application of dialogue, and in so doing, render the process effective or ineffective, due to the propensity of the application to have sustainable

long term outcomes and benefits. Application, as it has been noted, is an individual, group and organisational process entered into by leading, at individual (micro-), and macro- group and institutional levels. It is to this micro-macro spectrum of activities that the application of the dialogue process derives value.

“Every interpretive act is made possible by a largely implicit understanding... This pre-understanding is internally differentiated into a *symbolic* sphere of basic beliefs and assumptions, a *practical* sphere of acquired habits and practices, and a *subjective* sphere that reflects biographical events and experiences.” (Kögler, 1996, p. 251)

A study of the process of dialogue is an unfolding process, and the data and its interpretation aimed to illustrate parameters that distinguish the configuration of dialogue processes. The data also reveals benchmarks and indicators of progress towards achieving objectives set, in relation to derivations of formative components of the interpretive moment. However, where communication is translated through individuals, there is a presupposed and infinitely unfolding dialogue, driven by action and informed by continual efforts to describe the communicative act, the motion of which dresses the intention, the outcome of choice by lending it light. The research is a necessary step to understanding how such processes can more effectively acknowledge and allude to the requirements, of striving towards attaining a balance of power, vis- á -vis the meaning afforded to certain functions, practices, beliefs, and cultural norms. The achievement of outcomes, is dependent on collaboration of a diversity of multiple stakeholders, locating critical facets of dialogue in subjective-interpretive spaces. Couched within social cultural, social political and economic configurations, ordering of data aimed to highlight that “only if the practical dimension is distinguished conceptually from the symbolic level, is it possible to analyse how social power structures, rooted in social practices and institutions, leave their mark on particular symbolic forms that define reality for the agents independently of their awareness of social influence” (Kögler, 1996, p. 251).

This research proffered a productive dialogue as a model of interpretation. To this model Kögler applies a critical interpretation of a methodological imperative, whose function it is to “cast a revealing light on supposedly normal, “true”, and taken for granted assumptions and practices” (Kögler, 1996, p. 254). The dialogue process, then becomes a way in which to strengthen and/or define the relationship between the critical interpreter and the situated agent, whereby, “the dialogically open reconstruction of symbolic orders avoids the ethnocentric ranking of different forms of life so that the correlation with social practices can be undertaken

in a way that is contextually sensitive to the agent's implicit mode of self-understanding" (Kögler, 1996, p. 261).

Perspectives and points of view regarding the construction of meaning, could be grounded through dialogue. The dialogue fields are mental, cultural, social, physical and multi-dimensional, and emanate from both internal spheres shaped in collective external modalities. By applying a view from both within and without, the interpretive stance is one where the dichotomy between subject and theorist is reduced, and the analysis can then apply itself the values or "*hermeneutic attitudes*" applied to a multiplicity of circumstances, out of which lie the possibilities of constructive ordering of cultural, social, political and economic realities. It is along the conflict-peace spectrum that the review of the data is projected, and the findings are explored for their contributions to the productive model, and from this research, by applying a supporting layer to the causation of action, a creative component that makes the dialogue constructive and sustained. It is to the building of peace that the thesis is directed, and the interpretations are reviewed to determine the factors required for successful gradual processes.

Applied to the dialogue processes in a larger sense, the challenge of interpretation is located in the micro-macro dichotomy. Peacebuilding can be understood as 'interpretive understanding' mediated through a dialogic approach to the interpretive act. Through co-building of shared understandings the research aimed to transcend the first, but necessary level of determining the momentary 'rules' within which the dialogue or meaning and perspective exchange occurs. It is therefore "possible to conceive the hermeneutic situation in terms of an actual conversation" (Kögler, 1996, p. 115). "The logic of dialogue reveals its creative potential precisely in what is unexpected, in opening up unforeseen possibilities of understanding" (Kögler, 1996, p. 117). An analysis of the ways in which symbolic forms are relate to social practices and institutions, "is not open to some intuitive test related to the subject's self-understanding" (Kögler, 1996, p. 261). Dialogue as a communication of symbolic forms, through application of dialogic method to social practices, and by extension to peacebuilding, does not provide a way for the "horizon of intelligibility but rather a causal context of influence and application (p. 261). Thus, although the subjects may interpret specific practices in light of symbolic conceptions that render such practices natural and legitimate, these symbolic intuitions cannot serve as criteria for a correct reconstruction of the structure and impact of the practices themselves. This is precisely because the critical interpreter may be able to detect hidden effects and consequences that transcend the intentional horizon of subject.

“Critical interpretation is thus conceived as a process of a *truly reciprocal elucidation of hitherto* unthematized premises of meaning and action, and consequently, it can be established only in terms of a cooperative dialogue between interpretive theorist and situated agent” (Kögler, 1996, p. 263).

Interpretive dialogue becomes the point of departure for both definition, and analysis of concept and underlying process. Kögler (1996) defines this as reflexivity, and this “idea of fusing or integrating within one subject the distanced attitude of the theorist with the participant’s own perspective immediately draws attention to the concept of subjectivity implicit here. The chapter on data analysis provided a discussion on the research findings that focused on an examination of how dialogue is a medium for meaningful exchange, as it provides ‘safe’ spaces within which to explore the intersections of meaning.

7.1. Conceptual Emergence

Conceptual emergence, is considered inherent to the dialogue process, and is strongly tied to phase two, the seat of dialogue and peacebuilding actions. The process of dialogue occurs in formalised spaces and offers a snapshot of the organisational environment and sentiment. The dialogue itself occurs in stages, and develops sets of protocols or rules for engagement to which participants are invited to adhere. The second phase is talking about the talking, how it occurs, what it will be about, what the dialogue space will look like in reality, and what the talking should achieve. This strong focus on configuration and orientation of the dialogue space, places great emphasis on ability for leadership to cultivate capacity to construe the benefits of linkages in application. This means, an ability to determine how outcomes of dialogue, and ensuing decisions, are sustainable in the long run, and have benefits that are worthwhile to participants in the dialogue stream. This is a multi-fold process, and involves a meta-logue with the overall purpose of bringing diverse interests to spaces where they can intersect. To ensure success, leaders and convenors of dialogue should take heed to provide clear rationale for dialogue processes, and ensure that participants are a part of the process from inception.

From the findings, there is a focus on intersections and linkages between peacebuilding, corporate partnerships, and collaborative business practice and enterprise. These dimensions have been included in terms of their potential for engendering peace through contribution to principles and practice of social justice, equity, and development. The chapter builds on

analysis, by addressing ways in which an examination of the role and nature of peacebuilding invariably involves structure, strategic planning and vision of institutions as part of their values, overall stance and functional investing that espouses social responsibility. Broad definitions of social responsibility are applied to account for both holistic internal spaces that can shape sustainable external partnership building for community development.

Peacebuilding practice, has been running ahead of theories of peacebuilding theory. (Knight, 2004; Hassall, 2005). To go into the un-articulated space, is highlighting the need for capacities to deal with difference, to tread unfamiliar paths, to face what are difficult and hard subjects that are associated with the uncomfortable. Such experiences, with no pre-associated language for shared experiences, can be confusing and awkward, setting work processes into a spin, due to disagreements on tools for development that can be beneficial to all. The discomfort is then an emotional response attributed to actions related to activities for which no consensus has been reached. There is however, shared acknowledgement that all the parties to any organisational process do not all begin or emanate from the same place. Understanding is reached at different times and in different configurations, and it may require a bigger leap, bigger test of courage for some individuals to attest to their lack of understanding. Transparent action for some, may be an easier practice as they are able to receive critique in a constructive way.

By incorporating dialogue as the essential exchange of insight, experience through communicated channels enables inclusive participation in the building and fostering of holistic organisational cultures. The mediation of interests, then, becomes a leadership imperative, to circumvent the creation of conflicts that may arise out of disagreement to ongoing changes, and or improvement of necessary organisational practices. Building and developing conceptual linkages, forms an integral part, and is considered as being an inbuilt component of a continuous transitional phase of dialogue analysis. It is suggested, that each level of analysis, is always present at each instance of the dialogue process. While the analysis is presented in linear form, a real time view would observe and need to account for the occurrence of multidimensional aspects of the interpretive act. Interpretation, is then understood as an activity that is filtered through the individual, who is the ever present agent at the micro-, group and organisational stages. At each level of the dialogue therefore, occurs a never ending shift from the micro-interpretive lens to the macro- lens. This continuous and iterative factors can be impacted by multiple factors, and at the group and organisational level. Decision making based

on multiple views, requires a skill set, which it is argued is reflected in leadership capacity to create dialogue spaces, identified in the research as appropriate contexts for dealing with the transitory nature of dialogical interaction. Through dialogue, is an ongoing transmission of new knowledge and perception that contribute to new learning, and leadership is also identified as a value set and skill of mental, emotional and spiritual acuity that can be acquired by each individual and applied to ensure the smooth and informed transitory engagements that manifest in organisational and community spaces.

Formal definitions of chaos made by mathematicians and physicists, all include the notion of apparently random, irregular, but recurrent behaviour which is unpredictable, such as drought in the Sahel. They also refer to behaviour which amplifies small uncertainties, and frees analysis from 'the shackles of order and predictability' (Gleick, 1987). Change is continuous, but can differ in impact, which, through peacebuilding, could be able to ameliorate the abruptness of change. i.e., honing an ability to deal with perceived chaos in order to bring about valuable and beneficial meaning laden goals. It has also been argued that chaos is a set of ideas which allowed various disciplines to share a common and different way of looking at the world (Uphoff, 1992), offering a way out of the compartmentalised view of science, and an end to the reductionist approach. Some writers, such as Lewin (1993), suggest that chaos can be seen as a subset of complexity, if chaos theory was about showing how a few interactions could produce immensely divergent behaviour, which looks random but is not, then complexity is about how interactions in non-linear systems may produce an emergent global order. Such ideas may be compared with the sociological notion of 'structuration' (Giddens 1981), which stresses a recursive relationship between the whole and the parts of a system. Morgan (1986) illustrates this with the example of a whirlpool, which gives the impression of stability, but has no existence outside the complex ebbs and flows of the river in which it exists.

Peacebuilding, is a not a state, but an ongoing process. Global turbulence, is likened to a whirlpool, and Gleick (1987) notes that, to some physicists, chaos is a science of process rather than state, of becoming rather than being. Nature forms patterns. Some are orderly in space, but disorderly in time. Some exhibit the same structure at different scales, and some give rise to steady states. Pattern formation has become a branch of physics and of material sciences, and looking for patterns of change, means asking why and how things are different, as well as looking for underlying trends of the whole, even if individual parts cannot be so defined. Most complex systems contain what mathematicians call attractors, or stabilising points, around

which change occurs, or states to which systems eventually settle. Lewin (1993) uses the examples of bands, tribes, chiefdoms, and states as stabilising points in terms of cultural evolution. He also notes that there is no necessary progression between these, and that history demonstrates many cases of societies achieving 'higher' levels of organisation, and then falling back.

7.1.1. Mediation Dialogue for Peacebuilding

Viewed through the unifying framework, discourses from multiple dialogues reveal some insights and interactions. The institutional objectives of engagement with research participants, was not towards developing mutual understanding of the myriad impacts organisations can have upon the local communities. Instead, the focus was on generating ideas, views on expertise, and seeking to advance the dialogue on peacebuilding by individual leaders (micro), and organisational groupings (macro-). In constituting 'partner/ship' as a foundational base for institutional discourse, calls forth a seemingly "empowered collective subject position through which the energies, knowledge and resources of local actors can be freely mobilized (Torfing, 2009, p. 76). By employing the factors of culture, institution, and agency, leadership dynamics intersect throughout dialogue framed as negotiations, which can occur particularly in formal plenary sessions, discourse and informal conversations (Walker, 2011)., Concurrently, 'working together' in the service of corporate and socially responsible aims , (and its connotations of a steward and mature approach), implicitly positions resistance as in opposition to both the corporation *and* the society (Mayes et al., 2012, p. 849).

At the moment of convening the dialogue, the process itself is a medium of communication that is a mediated intervention to organisational processes (*mediated dialogue*). Individual commitment to the jointly convened dialogue provides a beginning of the engagement, through collective spaces of the views of the individual (micro-) participant. A leading role is played by the initiator of the sentiment that is inviting participation from all parties, at the inception of the dialogue. In this respect, a respondent noted:

"She didn't come and say 'I need this', she said 'we need', the company, and we need to realise the benefits of the initiative for the company, and we need your support. So because I felt important, I wanted to give my support." (1: 83; 119)

The group constituting itself, develops a memorandum of understanding among the members (group), and begins to associate as a group with the “we” – a collective of individuals. The compounding effect of individual contributions adds to collective recognition that groups can strengthen company initiatives through individual initiatives, although it is a challenge to create a memorandum of understanding between individuals (organisation). Creating organisational group identity “I” to “We” and so dialogue aides the realisation of the benefits of initiatives for the company. This enables individuals to give support once the importance of the initiative is recognised and acknowledged by all.

In the context of global governance, networks are understood as clusters of different stakeholders that are loosely coupled to achieve consensus on governance problems and possible solutions (Ruggie 2001). The results of the study demonstrated that private business actors have an important role to play in Track 1 mediation processes, by providing resources, expertise, networks, and by lobbying for peace. At the same time, the study found that “local business actors have the potential to play a relevant and active role in lower tracks as mediators and facilitators” (Iff et al., 2012, p. 8). The organisational circumstance that requires co-workers to collaborate on joint projects necessitated an engagement in the dialogue process. As a result, conflicting arrangements may be managed and facilitated through dialogue as a medium, or in other words mediating dialogue can provide avenues for resolution. It is considered important to draw in individuals within the organisation who can play a mediating role, and by doing so build bridges for the achievement of joint processes. A respondent notes:

I believe in third party mediation. I mean if this individual says to you while you’re trying to resolve tensions, that’s crap, I’m not going to fall for that and stay out of my way, so what do you do next? Isolate the guy? You may not be able to that, you may not have that option, maybe you have to work together on a project. So if we face that kind of moment then I think there must be somebody within the organisation who can deal with that issue, look for that guy and intervene. Draw him in and advise him, because you’re not able to do it yourself. (1:171-174; 159)

Mediation dialogue, used here in an active sense can also be a conveyor of ‘peace talk’ or ‘group visioning’. This is the intersection of world views, and mediation in this context can refer to the ways in which meaning is transported into shared spaces on the *chariot* of culture, code, upbringing, conduct, and interest based modes. Organisational employees requested their leadership to be present, and by their presence, to mediate dialogue around organisational forms required to achieve multiple ends, i.e., invite creative inputs and constructive conversation or

critique and evaluation of current institutional norms. An environment suited for change was considered one where leadership is present to witness the change in progress.

Public policy decisions can be viewed as discourse-based decisions constructed through the interactions of parties and the negotiation of meanings (Daniels et al., 2012), and conflict, was also viewed as a hurdle to be overcome, a potential to disrupt project processes, and therefore a foe that must be faced and strategies employed to resolve the tension. With the multiple starting points of the dialogue, there can be a broad array of approaches through which to measure organisational temperament and tempo. Facilitating the responses of others, organisational dialogue models can be malleable enough to appropriately bound the dialogue through organisational processes. These are transitions in levels of commitment to, compliance with and, understanding of the factors of dialogue.

Yes, you must ask for help from others when you're unable to resolve matters alone. Just reach out and tell someone, you know, I need you to reach out and help build a bridge for me, help me figure out how to talk with this person or talk to them on my behalf. (1: 174;)

The individual actor, occupying both the internal representations of the dialogue space, engages within the organisational context in teams or groups. Two actors forming a group would then engage within the group formation and endeavour to move out of comfort zones, and may in doing so, determine the relative position and stance of the other. The momentum of the dialogue process is determined by the group impetus, as the team dialogue process is constituted through collective contribution, sharing points of view between people considered an important facet of dialogue.

"The great thing about dialogue is that it requires people to work together and think together and collaborate and problem solve for everyone's benefit, as much as possible" (1: 176;138).

The group context also introduces an external party who could provide a backdrop for ideas, and with whom the possibilities of expression can be explored thus locating the dialogue in a creative space unshaped with pre-supposed outcomes.

"People work best with people they are able to talk to others. So in a way dialogue is a main part in smooth organizational performance. I mean dialogue here as different from routine organizational communications. I mean dialogue as a way of understanding others" (1: 177;124).

By defining the modalities of approach that is “how to approach so and so”, and through learning how to deal with confrontation, respondents agreed that circumstances requiring collaboration arise through joint projects, identify group process that require mediation for progress to continue. Learning to work, think, problem solve and collaborate together requires, group visioning “the moment you make them understand the full picture, they behave differently” (1: 177;128).

7.1.2. Role of Business in Consensus-Building

Strategic intervention is based on an understanding that each crisis is different, and although it could be that the peacebuilding sector is taking a non-sectarian approach, it is suspected that weighted indicators or financial data would unveil a more discriminatory pattern. The sometimes elusive link between CSR and profits has continued for the past forty years, and while operations suggest that the peacebuilding sector is being equally attentive to all issues, studies of particular operations reveal that it generally gives more priority to one set of activities over another. Also, not all activities cost the same. Investments that fall in the first and third categories (i.e., international provision of security and reconstruction of physical infrastructure) are significantly more costly than investments in the second (public administration) (Margolis et al. 2007).

Such a link and relationship, could justify doing good in economic terms, and may be CSR’s most vibrant and sustainable force for both stockholders and society —thereby meeting obligations to shareholders and other stakeholders. “It would license companies to pursue the good—even incurring additional costs—in order to enhance their bottom line and at the same time contribute more broadly to the well-being of society” (Margolis et al. 2007, p. 4-5).

After all, the desire to do good is often linked to reward—whether economic, ethical or altruistic. It is proposed that corporate acts that seek profits with societal benefits, are the key to sustaining the financial value of global CSR, and that stakeholders should evaluate CSR statements by examining underlying corporate acts. It is found further, that institutional actions of social responsibility are associated with their overall financial performance and firm value but that ethical statements of social responsibility are not similarly associated with these financial outcomes. Thus, corporate good acts enhance firm profitability (Blodgett, Hoitash, & Markelevich, 2001).

Perhaps this association will help to reconcile the perceived conflict between profit maximization and stakeholder interests and further the financial sustainability of global CSR. It may be beneficial for future research to concentrate on the origins of the differences that are found between MNCs and non-MNCs, and whether these differences emanate from the business environment, with particular reference to its level of regulation (Blodgett, Hoitash, & Markelevich, 2001).

Visionary leadership is applied here, in its reflection of the internal spaces that are not evident when observing individual behaviour. It nevertheless informs the ‘spirit’ of individual action, the intentions of which have ramifications for collective engagement. Organisational actions are the result of a multitude of combined actions themselves informed by a multiplicity of individual decisions. The decision making actor, is the embodiment of leadership personified, and the act of leading, enacted through conscious decisions, is the result of deliberation upon myriad factors, translated through multiple views and internal lens. The values of leadership are played out through initiatives argued in this research to occur on a perpetual sliding scale on consultative dialogue plane.

Informed by sets of values, having a vision, and being self-motivated is accomplished and provides a leading example to others. This can gear leadership towards balancing the cause and effect of mediating spaces and processes, and by leading from within, these inner capacities of leadership can catalyse, drive and harmonise a culture of lasting and sustainable peace. A strong positive culture based on trust between the parties and reconciliation among people, also requires sufficient security, a reasonable distribution of goods and burdens and the opportunity for people to take part in political processes. The responsibility for preventing conflict and building peace lies with the parties involved, but the international community can help to build up competence, capacity and institutions and by facilitating processes that provide peace incentives and promote awareness of the complete unacceptability of the costs of a conflict. Key development actors, at local and international levels play important conflict prevention and peacebuilding roles in these processes (Norway Strategic Framework for Peacebuilding – A Development Perspective, p. 11).

Leadership studies hold that a primary purpose of a business should be to create a positive impact on its employees and community, rather than using profit as the sole motive. As the century unfolds in the next few decades, the direction and vision towards management will

lean towards a more human-centered approach, based on principles that elucidate and foster a culture of growth and creativity. In the views of this thesis, the core principle and objective that will be emphasized in this process, is unity. Such a vision will shape the direction of management towards a focus on unity building, which, within the context of diversity, cultivates an environment where human quality is enhanced and assured.

Honing the practice of integral decision making and integrating peacebuilding strategies are fundamental to sustainable governance and transformative management practices. This links to social and corporate engagements towards sustainable peaceful and economical commerce (IEP, 2014). Education in the principles of peace for dialogue, and cooperation and integrated resolution of conflict must traverse historical as well as present time orientation of commercial arrangements and associated community development patterns. A study of the philosophical moorings of ideas relating to ‘ownership’ of and ‘entitlements’ to power and its location provide useful starting points. For instance the constitution of political leadership in context of states and governance, with reference to ideas, concepts and interpretations attributed to exponents of the ‘philosopher king’ perspectives (e.g., Plato, Aristotle, Socrates); continual appraisal of historical patterns and modes of leadership have contributed to the indicators of what constitutes effective, good, relevant and competent leadership.

As unity builders, management will become the catalyst in instilling within the work environment an atmosphere that is built on the fundamental principles of justice and truth. At the heart of this is honesty, and in the process of assessment and evaluation of what is working and what is not, there has to be a level of sincerity, frankness and candour. Dialogue, in this sense is a lens which when wielded, permits the utilisation and application of power by leaders. Leadership-based versus individually driven decision making, are weighed against, and determined by how the practice of leadership should be understood and analysed within numerous and different contexts and at multiple levels (political, business/private sectors; religious institutions and their leadership; traditional/cultural sources and arenas of leadership);

Analysis of dialogue was intricately linked and informed by leadership methods and styles. That is, modes of dialogue, how a leader talks, what they talk about and how they present themselves are seen to be representative of their various approaches and interpretations of concepts and practices. Dialogue as leadership, when considered closely, has a bearing on recent global trends towards certain types of leadership styles. Inclusive and representative

leadership can support inclusive and diverse dialogue, regardless of ethnicity, gender, racial, religions, creed. If value systems of dialogue match the value system of leadership, and the principles adhered to, and acknowledged through various treaties, charters or agreements drawn up by nation states, the peacebuilding environment can become a reality where groups of leaders commit to the creation of sustainable societies.

Human-centred management, is about honestly assessing what is going on and knowing the capacities that people have, and justice, implies that leaders are capable of placing each of those capacities where they are most effective. Management that is honest and just, is open to the possibilities that people that are discharging particular duties could be replaced at any time. Realistic assessment of what exists within the environment being managed, will yield the potentials that could be happening, both positive and negative. Justice, therefore, means having a familiarity of the criteria that leadership should assess, in order to allocate resources them where they will be most effective in the function of the organisation

Hassall (2005), demonstrates the ways in which societies coalesced of individuals have developed institutions of interaction, to maintain systems of education, health, religion, governance, social and economic, making peacebuilding an activity that involves a wide range of actors. As such, it is important to address the challenges of developing and building the art of collaborative practice. There are many real challenges facing the globe which require immediate cooperation between all countries to tackle, such as climate change, foreign indebtedness, poverty, unemployment, to name a few. Hassall also stated, that peace and development theory should be reflected in the foreign policy of countries not just words.

Both the aims and benefits of dialogue, appear to present measures that can be applied to determine if a process is actually yielding the expected outcomes. For certain processes to unfold peaceably, the aim should serve a purpose, shifting the focus from conflict to peacebuilding potential. By bringing together individuals in their leadership capacities, it is possible to build bridges to understanding through welcoming diverse views, and approaches, and inviting a mode of being and behaving that does not detract from the overall process. A level of emotional intelligence can contribute to preparation for next level of development. Well-articulated aims can automatically realise benefits by pre-determining agreed meeting points for the discussion, and a platform for information exchange that engenders commitment from all parties. Factors discussed previously include the timing of the intervention, and such

a process holds great potential for both prospective foresight and retrospective evaluative review, and can be utilised as a measure of progress, i.e., the dialogue indicates a level of openness to discuss certain key issues.

Cognitive abilities can raise the levels of thoughts as a start to the dialogue, and at the start of a dialogue, it was considered “at least” one way to measure and assess success. This raised questions on how to identify the positive aspects referred to as candour, highlighted here as providing a cornerstone for meaningful exchange of perspectives. The requirements of dialogue are work, thought, and ability to solve problems, and through representation of both group and individual interests and needs, transmission of meaning can occur by talking on behalf of others which also indicates the collaborative nature of dialogue.

Dialogue, respondents contended, is different from routine organisational communications and is a way of understanding others. The key to understanding dialogue, is examining the root cause of individual motives, and can cultivate organisational spaces for all behaviours. Leadership in constant dialogue within shifting institutional frameworks, will be better suited to adjustments in times of uncertainty, while maintaining vision and driving institutional futures. Leadership can engage in a dialogue about momentum and the pace of activities, locating critical discussion in the conflict space, in order to generate acceptance or understanding. How this relates to perceptions and approaches to leadership and power, to strategic thinking, and decision making involves parameters that distinguish types of leadership that could be defined and described in terms such as transformational leadership; spiritual leadership; or particular and distinctive modes. For instance, in an African context, there are aspects of humanism and collectivism within a fundamentally African perspective that influence understandings of an ‘African way’ of leadership, grounded on perspectives such as ubuntu.

Dialogue, was observed to be a key driver of individual and group decision making processes, and the multiple factors affecting the dialogue thereby necessitated the application of a broader application of the dialogic concept to encapsulate an overarching albeit unformed or realised culture of consultative practice. By definition, consultation is application of dialogical tools to the shaping of collective actions and outcomes. Consultation, it is posited, adds an additional layer to the dialogue by including incentive for success and locating this within the parties at the table. The practice of the art of consultation, then becomes indicative of a progressive

momentum of discursive activities, and speaks to an organisation's capacity to incorporate the views of its members, and to be inclusive of diverse perspectives. Dialogue without consultation, then is considered only a framework for the exchange of possibilities, and shared exploration of the resolution of issues. It is therefore incumbent upon organisational leadership, to infuse the dialogue with meaning, by providing the rationale for consultation. A necessary pre-requisite to the dialogue, is willingness to participate which enhances the level at which the discussion is pegged. The chapter elaborates further on the findings, by revealing the layers of dialogue that drive each circumstance to hold within it, the potential for both greater and lesser realisations of outcomes. The perceived differences in the levels of satisfaction from outcomes of dialogue, alludes to the multi-pronged nature of consultation. Viewing the consultative practice from a multi-dimensional perspective, commitment to the dialogue is considered a necessary and pivotal point of first engagement.

7.1.3. Dialogue and Consultative Practice – A Leadership Imperative

Governance and communication of political ideals to constituents, or organisational strategic plans to organisations can be a challenge for leadership. Governance, according to Rasche and Gilbert (2012) is *ideally* exercised through a network-based, multi-actor, and multilevel approach, linking different domains and players, and thus giving appropriate recognition to the interconnectedness of governance problems and solutions. The resulting variety of possible combinations of governance actors and levels shapes awareness that governance functions can be exercised through different institutional forms. Hence, dialogue is not prescribed as *the* institutional solution to exercise global governance. "Rather, global governance consists of a myriad of institutional forms that are shaped by a range of actors at different levels of activity (Rosenau 1995, p. 16).

The rise in communications technologies, has demonstrated that the harnessing of the attention of large groups of individuals can be achieved at faster and more targeted rates than ever before. A significant finding across each level of analysis, is the importance of issues such as security, access to leadership in times of crisis, quick response mechanisms, and processes to support staff, and ensure ongoing business functions. Some companies provided negative inspiration, by threatening employees with being fired should they be absent at work, despite raging conflicts occurring at community level. While maintaining functionality is an ideal and

successful achievement, even during low conflict periods, this achievement was ultimately determined by loyalty to the company, and employees who were committed to their organisation or driven by personal motivation.

A dialogue space is an opportunity that presents itself, and through which creative ideas and solutions can be forged in community forums. These spaces are constantly available to the discerning leader, to be exploited for the maximum benefit of decisions being derived it is argued, by choosing the avenue that is more reflective of multiple interests. The dialogic process could result in organisations being called upon to “implement changes they are unable or unwilling to undertake” (Lane, 2005, p. 4), and decisions driven by consultative practice may be able to be enacted upon by committed actors. However, the social licence imperative is ignored by the corporation at its peril (Walhurst, 2001), and due to the complex structural matrix that is the organisation, there are multiple departments, and divisions that have to work together. For the multiplicity of employee groups to work as a cohesive whole, one aspect that can be considered, are the factors within current organisational structures that cause and motivate competitive behaviour. Breaking the dead lock can then be done through further discussion and further education.

Dialogue is considered a critical impetus for organisational dialogue processes, as well as being able to contain the consultative space, and to clearly delineate and address the factors that affect dialogue. Consultation enables the view from above, a meta view of stakeholder interaction, and provides a platform within which to support leaders in their quest to facilitate the inclusion of the multiple variants of solutions to organisational challenges. As an applied practice however, dialogue and its’ potential to contribute in its form to the larger and most sustained consultative practice, provides a net via application of its broad definition through which to observe actions, and to determine the course of follow-up activities. It is through leadership in consultation with organisational policy and processes, that effective architecture of peacebuilding is made possible. An architecture of peacebuilding seeks to incorporate the constant dialogue, and by streaming it through the lens of consultation provides a portal through which continual discourse can be enabled and fostered.

An inevitable occurrence in organisations is encountering the foreign and unfamiliar. These encounters however, can be facilitated in a twofold way 1) by creating open forums that invite perspective towards creation of shared vision. This could significantly enhance the shape of

organisational policies that are directly targeted at fostering amenable working environments. Within such an environment is housed the tools for swift signalling and resolution of arising conflicting issue areas. Cultural shifts can then be achieved, through the continual focusing on normalising what could be uncomfortable processes that recognise the need and necessity of coming out of previously created comfort zones. Therefore, having a ‘can do’ approach, can make things happen, that is, by changing the communication that indicates why things can’t be done, leaders may conceive of variable approaches and instead inspire teams to go the extra mile.

The responsibility to change communicative styles is applicable across the board, and all parties are required to “stop saying what can’t be done” and instead focus on re-energising individual role players and teams which encourages setting and embracing of higher standards. Some regarded this as an imperative, “we don’t have a choice” stressing that dialogue as consultation does not capture in its entirety the potential for the process to contribute positively, and will require further inquiry to fully posit the factors of consultation that render dialogue processes effective.

What is needed to engineer this shift, is a combination of the following: Firstly, awareness-raising, not only amongst the private sector itself, but also amongst other local and international peacebuilding organisations. The issues around which awareness needs to be raised, introduces new areas of inquiry. Secondly, further research into identifying the different types of roles that can be played, according to the size and nature of the business community, as well as the type and stage of the conflict. And, thirdly, more practical initiatives of the sort profiled here, supported and promoted by the international community, accompanied and studied by NGOs and scholars as necessary. There are sufficient examples of the local private sector contributing constructively to peace by harnessing its particular resources, skills, experience and influence to suggest it remains one of the underestimated and underused peacebuilding actors.

Finally, the international community represents both a potential partner and a valuable supporter. It can be a partner in the sense that bilateral and multilateral donors and international NGOs are usually the main source of support to countries in conflict, be it through development aid, programmes on good governance and regulatory reform, humanitarian and relief work, health and education. It can be a supporter in being instrumental in galvanising and encouraging a peacebuilding role for the private sector. To date, however, the international community has

been slow to recognise the private sector's potential, focusing almost exclusively on business as an agent of economic development rather than peacebuilding. Moreover, this focus has in itself tended to be 'conflict-blind' – raising additional challenges that need consideration (Berghof Handbook, 2004).

Considering dialogue as consultative discourse, is to engage in exchange of subjective views on meaning action and interaction, and informs perspectives and interpretations of the world. This discourse can be transformed through learning, and gaining new knowledge derived from responsible engagement, which in conducive environments, can be realised in many creative ways. A meta-dialogue is suggested, which can incorporate a simultaneous 'view from above as well as below'.

That is, the meso-sphere is a product of continually transforming discourse, referred to as a meta-logue, a dialogue about the dialogue, and discussion about how the discussion is happening. Also as a multi-logue, which is many meta-logues occurring at the same time. At the meso-sphere, the individual inhabits both individual as well as organisational spheres concurrently, rendering leadership in this terrain as an ability to both mediate micro-macro interests, which are inter-subjectively described, and an ability to transform the knowledge discerned from the shared space. The degree to which the analytical capacity of individuals has been developed through 'education, training, skills development, self-reflection, introspection, and self-knowledge, may impact upon the nature of the meta-logue. As a space contained within the mind of the individual, the meta-logue is assumed, its characteristics are left un-assumed, being infinitely probable in each circumstance. The intersections of meta-logues is referred to as consultative discourse. Consultation includes developing guidelines for engaging the meaning-value-action systems that are found in dialogue spaces, and the discourse is heightened by its focus on systems.

A consolidated model employs an organisational phase approach equipped to encapsulate changing conceptions of the idea and concepts of conflict, and pursuant transformation with ease. In support of a case for emerging peacebuilding networks, Stakeholder tension analysis, is suitable to an incremental approach to building collaborative partnerships on a moment to moment basis. The outcome is related to the development of a relational analytical framework, which tries to analyse the vision, values, strategies and roles adopted by governments, and the integration of new partnerships that governments establish in the CSR area with the private

sector and social organizations (Albareda et al, 2008). By analysing the interest of stakeholders, with an explanatory framework, it can be possible to deal with problems before they arise, and this is useful contextual framework offered by Roche (1994), due to its consideration of *operationality as continuous presence*, in both individual thought and action, as well as ongoing creation of organisational partnerships for sustainable practice.

A willingness to change, and to establishing overall organisational commitment to jointly convened dialogue processes, can stimulate group morale. Constant encouragement and requests for group support, can lead to spaces that facilitate individual to in turn, voluntarily give support to institutional group processes. This can also shift the focus of leadership towards providing clear reasons for the direction of organisational processes at all levels. As a gesture, a forum for dialogue can be used as a leadership tool to communicate feelings and perceptions linked to the importance of initiatives, and as a formula for providing the business case of any organisational initiative, respondents indicated that this is achieved by providing opportunities for consultation.

Part of the engagement process participants recognised was that, “we’re going to have other experts that people need to consult” (1:108, 126). Incorporating multiple views as a factor of dialogue, allowed emergence of leading opinions, and the act of “giving their opinion, telling you how things ought to be done” (1:108, 123). Additionally, there are participants who are not “really shy about giving their opinions and giving their ideas about how things ought to be done” (1:108, 120) In support of dialogic forums, leaders should demonstrate an ability to weigh up the chances of success, given the mode of dialogue, and behaviour of the parties in the consultation processes.

By beginning to treat business planning process as dialogue, it becomes possible to “develop capacities that will lift our planning to the level of the creation of meaning” (Varney, 1996, p. 32). Dialogue as development of fluid structures, representative of organisations that coalesce to address issues, opens up a channel for matters to be raised and creative approaches formed. A methodology and approach for dealing with uncertainty can be gleaned in from the interests and types of organisations in different sectors (political, economic, social). A capacity for change is located in the vision and value base of an organisation, whereas the role of leadership can be viewed in terms of its ability, willingness and commitment to engender and foster: tolerance, diversity, inclusiveness, cohesion, understanding, trust, solidarity, cooperation,

motivation, and commitment. Baghai, (2001) agrees, noting that, “a basic incentive for engaging an actor in peacebuilding is motivation and commitment” (Baghai, 2001, p. 6).

The research question has attempted to pay credence to:

- “a widespread recognition of business interest in peace
- an influential and diverse business sector
- a (relatively) independent and positively perceived private sector
- leadership by individual champions” (Baghai, 2011, p. 6)

By leading through peace and empowerment, constantly drawing on potential latent within the human resource capacity of each institution, leadership is challenged to apply the appropriate relevant dialogic modes that facilitate enabling spaces for individual empowerment. An organisation aligned, in tandem with, and responsive to the particularities of how individual operational contexts have changed, and how individuals, drawing from a plethora of experiences, have located their work within the ambit of their ‘whole’ lives. The role of the organisation to derive meaning within the lives of individuals, will sustain their loyalty, and ground their commitment to the work, and transformation of their institutions.

A successful dialogue process, can shape dialogue channels and platforms, as opportunities for enhanced overall performance from individuals, organizations and communities. By shifting organizational practice through naming of new and emerging processes, institutions allow for and welcome reactions to the shifts in practice. New inputs in turn seize new trends for organizational opportunities, and articulate the reality of bringing composition to life through organizational processes.

The resources engaged in shifting the culture and operational modes of practice, include an awareness of timing, and when to introduce alternative options for change, recognizing varying levels of organizational tasks achieved by groups with varying degrees of understanding, and utilising of clear communication of organizational objectives linked to tasks. It is imperative for leaders to continuously explore what to do in order to build common purpose, and the role of leadership is to communicate, provide instructions, and rally teams while fostering capacity to achieve tasks. Leadership for education in complex organisations, can simplify the matrix and grow the vision from the ground up. This can result in enhanced institutional ability to identify individual interests, *vis-à-vis* group interests. Consequently, the adequacy and

effectiveness of mechanisms and processes of dialogue and discourse, adopted in efforts and initiatives to resolve conflicts and build peace, will determine the success of both inter- and intra-institutional collaborative ventures.

Roche (1994) points out that with the advent of alternative ways of working, new systems to monitor and evaluate them will be required. It will be important to learn to train the focus of intention towards a few manageable variables and to measure what is essential. Paradoxically, increasing complexity calls for the development of simpler systems, as systems that are too complex, can thwart flexibility and delay adaptability. Measurement, if not solely focused on collecting masses of data, should encourage participation and understanding, and can support initiative-taking. Roche states that “the test should be the existence of living, tangible, straightforward measures at the local level that people use in practice” (p. 5).

In a changing global environment, leadership and decision making centres are still configuring themselves, and modern day technological innovations, necessitate a leadership that can traverse multiple spaces. Fluker (2001) identifies and examines the intersections where worldviews and the perspectives informing them combine, linking the conception of post-industrial society (Rosenau, 1990), to increasing societal integration and diversity of issues. Applying this as a metaphor for a crisis of leadership in a multicultural world, there are crucial questions around the contributions of current dialogue and discourse towards the development and evolution of transformative leadership roles in peacebuilding. Fluker (2001) calls for studies of leadership to address the need for intellectual frameworks that wed spirituality, moral imagination and public action. Such calls underscores and justify the need for research to delve into and identify the available and ‘best-fit’ strategies and methods for equipping and facilitating leadership to address these aspects. However, alongside developing the intellectual frameworks called for by Fluker for instance, “it is also a matter of establishing and nurturing, once peace is established, those elements of reconciliation and reconstruction - political, social, cultural, legal and economic, amongst a host of others - that allow peace to take root and flourish” (Galtung, 1996, p. 81). The figure below illustrates factors relating to design and development of a widely applicable and possibly replicable framework and architecture-of peacebuilding, as well as appropriate methods and tools of organisational building, institutional planning, problem solving, creative thinking,

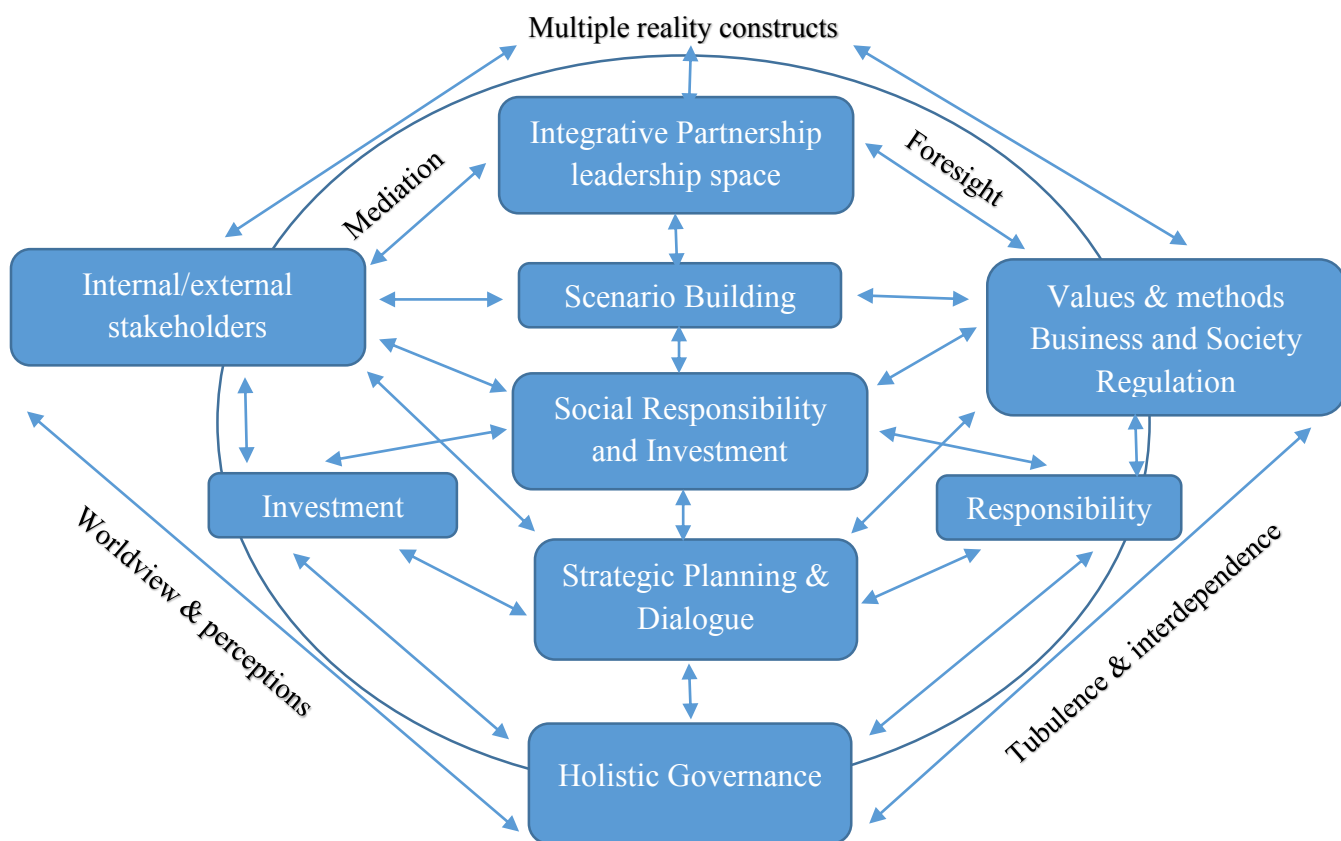


Figure 7 - Integrated Consultative Dialogue Peacebuilding Framework

In examining how inter-perspective dialogue, and exchange mechanisms and processes, act as conduits for wider horizons of understanding, there are multiple conceptions of leadership, and a plethora of metaphors, descriptions, expectations, and models that were received as part of the data set. A lot of the descriptions have been published by authors in the leadership field, are presented here in an inter-perspective view. This means that the input was tabled in a formal organisational space, which could mean that the response received from a representative of the respective organisation, is discussed in light of a consideration that other teams members are present.

The assumption, is that the inputs may have no overall effect on institutional culture, as dialogue could be empty if not followed through with actions. Individual representations of leadership includes the view that with leadership being at the forefront of organisational change processes, they are well placed to invite comments from employees, regarding suggested and preferred leadership actions, on what are required leadership traits for decision making. In response to the need for leadership to take responsibility for actions, it can be said that

acknowledging individual perspectives, is an important aspect of the dialogue process. The capacity and skills associated with being a leader, are acknowledged as being latent potential that can be nurtured in individuals. Leaders were called upon to pay more focused attention on organisational emerging spaces, by acknowledging that it is important that leaders learn to benefit others, and can do so by encouraging support, and by including all leadership levels as part of organisational developmental processes. Individuals carry and wear multiple leadership hats, which play themselves out as respondents. Collaboration, then, can also lessen the weight of the burden of accountability, as problems are solved together, and by recognising that the ultimate responsibility of individuals in leadership realities, is to have an acute awareness of what is not working and why that circumstance has come about. Leadership is thereby tasked with making sure a plan exists, and they exhibit the boldness to take action and to make decisions. Teams constituted by individuals who are prepared and equipped to take on leadership roles, can be strengthened in their capacity to scope organisational contexts and take considered actions. Character building aspects are acquired such as boldness that can trigger and kick-start stalled institutional processes.

In addition however, it is in times of challenge perceivably, that the boldness of leadership becomes apparent, and this was classified as character building. Characteristics of individuals and of groups become evident when facing challenges. Change, perceived as challenges and obstacles to success can instigate positive initiatives in response to the impetus to evolve. Dialogue can provide a melting pot of ideas for those instances when,

“shaping it together in a way that everybody understands the role that they want to play, to get it to the next level. That brings us to the point about courage, when you’re faced with those difficult situations where now you have to rise up and look for solutions that will take us towards the purpose” (1:150; 165).

Although faced with difficult challenges, it is incumbent upon the actor, to apply the available tools, look for solutions that will move the objective closer through action towards realisation of the original purpose. After identifying the relevant leadership skills, application of knowledge, followed closely in aptitude of character, displays a knowledge of the employees when it comes to delegating or appointing individuals to perform certain key roles. As respondents aptly noted,

“the challenge is knowing who that person is, and what qualities are you looking for in that person who can come and help solve the tensions” (1:161; 175).

Leadership needs an intricate knowledge of organisational practice, and this flags the importance of knowing the organisation very well. In order to identify relevant leadership skills, leading through experience and fine tuning leadership abilities., a leader had to:

“to know the organisation, know where the chemistry issues are” (1:161; 175).

How is institutional knowledge discovered? A respondent noted that one should go and acquire the relevant team building and leadership skill set in order to be viewed as experience. This is due to responses that attaining leadership experience and knowledge of institutional structure is pointedly more difficult. The value of multiple levels of dialogue, was that it included exchange of knowledge of leadership practice through interaction of leadership groups. Respondents agreed that group direction can be determined by leadership decisions as, the individual engagement within an institutional occurs by default within a transitional interpretative space. Encounters on a daily basis are filtered by portfolio roles determined in job descriptions, however, exchange of knowledge of leadership practice occurs through interaction of leadership groups. To move away from a top-down approach, a leadership group is not oriented in a traditional - senior authority figure as line manager to junior staff. Instead, employees recognising what they referred to as the decision-making powers, managed to create an awareness among their chief executive officers, that there are other ways to bring about consensus, without compromising productivity.

The value of the group, is that it represents a stronger voice of agreement for example if all senior managers of an company met, the individuals in their leadership roles can, through the dialogue process indicate what organisational leadership should/needs to communicate about. When managers met with their teams, a point of what to communicate was raised. Communication of new or even changed and adjusted company visions can take time to be realised into formulated objectives. When change occurs in organisations, these change also needs to be made visible in the activities to which employees, may have previously been requested to direct their focus. Changing focus, and or strategic direction, does require building consensus, as the post-election violence in Kenya demonstrated, through the speed, propensity and tenacity with which group direction was determined by leadership decisions.

In response to the role of leadership in dialogue processes, belief in leadership can indicate an almost blind faith in the vision setting and strategic goals that are pronounced by leadership boards globally. This is a concern, if it reduces the subjective rational lens through which all

decisions not made by oneself are filtered. Learning the different priorities of diverse interest groups, can occur in group or institutional dialogue processes. This includes using channels of communication provided in organisational structures. However, not all working groups have established the necessary structures for open dialogue to occur, and currently the factors attributed to the timing of dialogue activities are essentially through competition with others to reach targets of performance for reward and incentive programmes.

High levels of critique are encouraged, and collegiality does not on the other hand, ensure a reward. Suffice it to say, that group activities may not be open and honest but, through group articulation, it is possible to identify those leadership actions, which are conducive to harnessing the chaos of change. The chaos can include both internal conflict, and national conflict, which affect business operations, and makes it difficult for individuals to perform the course of their duties. Leadership participation in group processes, of which they are invariably a part, is not going to make the processes any less necessary, and leaders are also tasked with engaging in new and unfamiliar areas.

7.2. Creating Organisational Dialogue Cultures for Peacebuilding

In view of emerging new work environments and the changing role of business in society, with reference to the meeting of philosophical and political approaches to entrepreneurship, Hanson (2005) asserts that “entrepreneurship does not occlude social and community life. If entrepreneurs have a sense of community rather than radical individual gain, there may be an inclination to include the larger community in personal success” (p. 31). This is not sufficient to the creative transformation of conflict because “without some evaluative criteria, any cognitive change can be considered learning...change in cognitive content or structure does not always constitute the “learning” that is necessary for conflict reduction” (Stein, 2000, p.100). She continues to state that”

“strategies of conflict resolution that focus only on competing interests are likely to be insufficient to stimulate the learning that is fundamental to change hostile imagery. If threatened identities facilitate the creation of hostile imagery and contribute to violent conflict, then securing these identities must be a fundamental component of conflict resolution.” (p. 105).

The above reference clearly outlines the need to develop skills and capacity within a Human Rights Framework, and with regard to strategies of conflict management, reduction and transformation. The learning process is a messy, dynamic, interactive social, organisational and political process, and dialogue, was considered by respondents, as a means through which to build organizational cohesion towards better and enhanced performance. Such cohesion can be instituted through varying and gradual processes that began to be elucidated by the data. An emerging ordering of the dialogue flow was indicated both through key focus areas highlighted by participants to the research process themselves. The diagram below, indicates the dialogue flow and the ways in which it is discussed in the following section of the chapter. The dialogue flow is represented here in its application both to micro- (individual) and macro- (group) processes, but also to the ways in which the micro- is also a simultaneous part of the dialogue even at its' largest configuration.

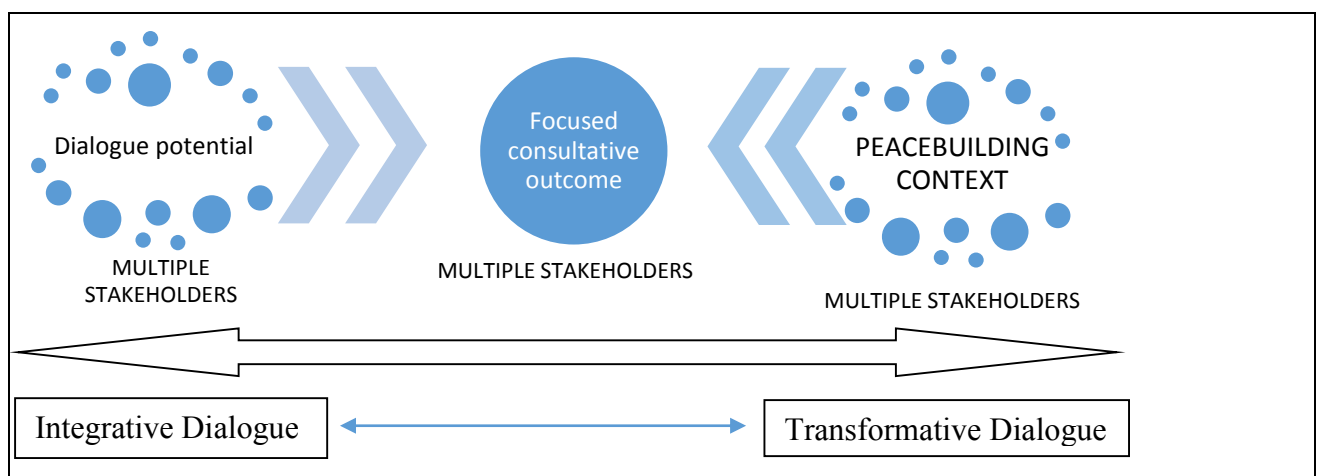


Figure 8 - Consultative Dialogue Flow

The process, therefore, should locate the indicated aspects of the dialogue flow not in a linear sequence of time, but instead as though each facet of the peacebuilding process, referred to here as integrated dialogue, is present at each moment of the dialogue in varying degrees. Should a factor no longer be present, then a potential gap for action has been created. This is an opening in those processes that are balanced by leadership, referred to here as the *Conflict Gap*. This conflict gap can also simply be the dialogue potential representative of multiple stakeholder interests. The figure below also clearly articulates the contributions by participants in their depiction of current organisational contexts, and the necessity created by these contexts for dialogue to become a more naturally occurring phenomenon that becomes a part of institutional cultures. As a *Leadership Balance*, the image suggests that the success of

dialogue and peacebuilding are weighed one against the other, and the point of balance is leadership. The requisite components indicated in the data presented below, while indicated within clusters of dialogue activities, are also indicative signposts of an interlocked and meshed dialogue framework. The data points out ways in which there is no locus for the dialogue process, located for the purposes of the research in the spheres of individual intentionality that informs each action. Action being considered dialogic in nature, is at once multifaceted due to the thinking, acting, reflecting components linked to each decision making sphere.

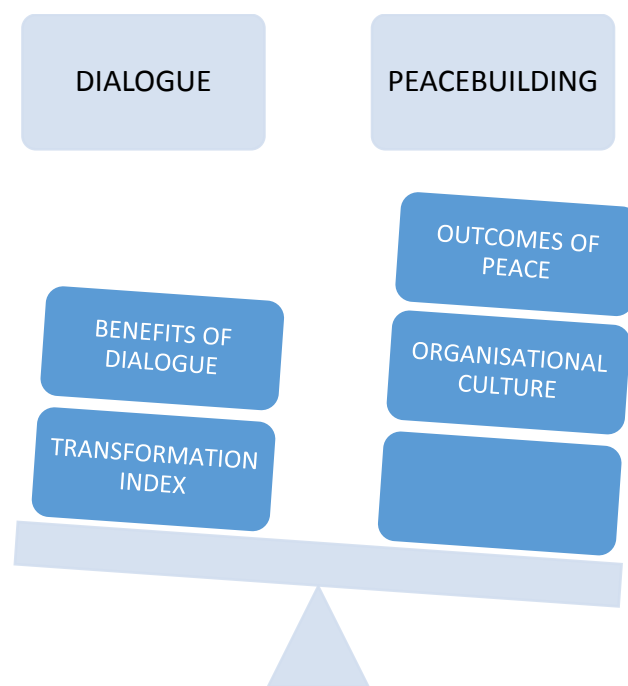


Figure 9: Leadership Balance

The illustrations indicate the un-formed process of peacebuilding, and the containing space provided by dialogue. The forming of ideas, the provision of new and alternative processes to organisational loggerheads is related to multiple factors, the interactions of which determine each peacebuilding process. The conceptual form of the dialogue through an in-depth analysis, is multi-layered, transmitting micro-individual thoughts for consideration by the macro-group and organisational level. If there is dissent, then employing the tools and mechanisms of dialogue enable leadership in consultation with multiple and diverse organisational groupings, to, “find new ways of not only improving our performance but the performance of our people. (1:18; 50). The value of dialogue to the organisation, is an added perspective to change processes, thereby, inviting the articulation and views of individual as well as groups of

employees regarding organisational developments. This consultative sensemaking process, adds to conceptions and experiences of dialogue as,

“a composition, all it is, is potential until we bring it to life. The reality of bringing compositions to life especially when we’re talking about changing the culture, changing the way we operate” (1:27; 51).

Leadership is applied in a broad context, where each participant, in order to maximise on the value of dialogue is requested to,

“put some words to experiences of change, a shift from enabling behaviours, or ceasing business opportunities in a more proactive way” (1:25; 51).

In order to shift practice, reactions from respondents noted, however, that their reactions were not primarily as a cause of the dialogue, but due to signals received from participating alongside leadership as mentioned by one participant,

“I didn’t think about the different way of doing things, I just did it, until you said do it the other way, then I thought there was a different way” (1:29: 52).

It became clear that both micro- and macro- understanding needs to be on par, if objectives are to be achieved with success, and minimal opposition and conflict. Participants illustrated a keen sense for when full understanding had not been reached within each of their groups, highlighting this lack of communication as the preserve of leadership:

“here we are, we accomplished the task, and some of us understand very clearly what was the objective that was given to us, and some of us are still asking what were we supposed to accomplish. People who didn’t understand what we had to do, and you want to get a team rallied around purpose, what do you have to do as a leader?” (1:46: 56).

While receiving instructions and the aims for the intended dialogue processes, this was not considered adequate enough as,

“I think the team got instructions, but as a team we did not discuss, we did not plan. We were told, link it up, but we have different capacities, and we didn’t recognise who can do what” (1:75: 57).

It can be argued, that it is through dialogue, that the above shortcomings were brought to the fore. Participants could then, within the discussion space, express such views that seek to find shared solutions for all by stating that, “we need to realise the benefits of the initiative for the company” (1:84: 119). Practical solutions were proffered by respondents, who requested clear

cut directional mandates from leadership, to guide institutional processes, and whose role it is to clarify the purpose of team visions. Leadership agreed, that in moving towards institutional goals, simply outlining the intentional focus may be a suitable start point namely, leadership stressed that point that “you have something bigger at stake” (1:98: 120), and that to “break that dead lock you might need further education, and further discussion” (1:154: 167).

Organisational structure has a role to play especially in,

“organisations that are highly matrixed and complex, where you not only have departments, but you also have divisions that have to work together (1:169: 177) .

Consequently, applying a dialogic concept matched to the organisational structure, and leadership matrix “dialogue and perspectives emerge with reference to information received” (1:179: 183). The research propounds, that the outcomes of dialogue, while beneficial to individuals, teams, diverse groupings are both conceptual and practical in nature. Leadership in practice, is an applied mindset, and also manifests through observable actions. For the outcomes of dialogue to be sustained, the interaction and exchange of ideas makes a shift from to consultative practice.

As organisations have grown larger, so too have networks of communication. This has diffused the decision making centre to many locations, and individual actions are not regarded as having an impact on decisions. This, however, could also be the bane of the organisation, as the increasing spread of communications has had a paralleled increase in the demands of individual employees. Networks consists of interconnected individuals linked by patterned information flows, and influence, and are able to affect both across and within organisational boundaries. This close proximity of parties through technological communications interfaces has brought multiple issues to the fore, and a “network perspective enable us to incorporate and extend conventional notions of structure and focus upon the complex, dynamic, interwoven fabrics of social affiliations” (Stohl, 1995, p. 18). Management of the resultant impacts of issues propelled by communications require leadership to firstly receive the issues, and then cluster priority areas for discussion in order to derive workable solutions. Communications networks have served to integrate and bring interaction into closer view and scrutiny (Schelling, 1973). As organisational interactions begin to occur more frequently at a distance, and as productivity continues to be measured in output, physical interaction is localised to teams within growing and larger departments. Individual performance is measured as outputs of organisational

processes, and the micro-voice has been lost in the speedy growth of the trans-regional organisation, but paradoxically conflict has become more localised.

7.2.1. Umbrella Issues: Effective/Affective Dialogue

Two broad strands of development policy and implementation clearly present themselves as relevant for a study of local private sector activities in conflict zones: donor engagement in conflict prevention and peacebuilding, and the role of the private sector and market-based instruments in poverty alleviation and development. The two are connected, in the current development paradigm, by the assumption that, if war is ‘development in reverse’, economic growth is a panacea for war. Killick et al. (2005), discuss current initiatives and their relevance for local business.

Coming at the policy issues from the other end of the spectrum is the strong emphasis that international development paradigms now place a role for both the international and local private sectors in realising sustainable development goals. Donor agencies and other secondary actors intervene at both micro- and macro-levels for development purposes. In particular, the development of micro-, small or medium-size enterprises is meant to promote productivity and economic growth, and by extension create jobs in order to reduce poverty. Foresight and scenario planning can be utilised in assessing and evaluating opportunities for private sector development (PSD), by nurturing collaborative markets, fostering entrepreneurship, and establishing effective human security rights. “PSD is also targeted to diversify economies that are often heavily reliant on the export of primary commodities, and therefore vulnerable to external price shocks and trade imbalances (economies that have in turn been identified in World Bank analyses as being conflict-prone)” (Killick et al., 2005, p. 29).

Another dimension of PSD to be mentioned, given the above discussion on ‘how’, is the promotion of CSR, which has been dubbed as ‘development done by the private sector’ (Vives 2004). Examples include the Corporate Citizenship Facility of the World Bank’s International Finance

“Clearly, we need to have greater granularity and depth in the way we classify different approaches to collaboration....We agree that a new, richer taxonomy is required, and that we need to move away from a simplistic bimodal view of the universe to a taxonomy that captures more of the distinguishing features different mental models.

This is not an impossible task. It's just that forms of collaboration have yet to be categorized or classified in an analytically rigorous and actionable way.” (Baghai, 2011, p. 10)

As argued previously, priority should be given to cooperation within the business community itself. Such cooperation ensures not only a pooling of resources and expertise but far greater levels of influence. Beyond the practical advantages of collective action, interventions under a wider umbrella provide safety in numbers, which may be critical in many contexts. In countries where governments control the economy to a significant degree and where profits are dependent upon good relations with the state, one of the advantages businesses have is a source of ready-made networks in the form of chambers of commerce and various business associations. There is often competition amongst them, but at least they provide a basis for developing joint action. As observed, such networks offer strength in depth and a wide reach through affiliates. By themselves, however, they are limited in terms of leadership. The weakness of networks, is the need to carry a wide and diverse range of members with them. This suggests that a combination of fluid networks, communities of expertise in partnerships, driven by individual leaders, is likely to prove more successful.

The private sector's mandate needs to come as much as possible from the broader society, emphasising the need to consolidate links with NGOs and others, both as a means of strengthening its own impact and as a means of lending its interventions credibility. This means coordination and, if and when appropriate, integration with the work of NGOs in particular. For this to happen, the private sector needs to engage in proper consultation and relationship building, partly to identify its niche, partly to provide support to the initiatives of others, partly, and perhaps most importantly, to develop the trust necessary to making a positive contribution. These are new institutions that can address the achievement of human development indicators and structurally infuse organisations with a value laden mandate for quality practice embedded in an awareness of other – partnerships. These different interpretations over the operationalization of peacebuilding, lead to differences over appropriate strategies and priorities; some organizations might highlight democratic elections, transitional justice, and rule of law programs, while others highlight demobilization and private sector reforms. The essential point, is recognition of a growing number of global structures, whose mandates include peacebuilding. This could easily veil critical differences regarding the concept's meaning and practice (Barnett et al., 2007, p. 42).

The moral compass, and ramifications of action for which territories around the world have endeavoured to capture in their rules and codices is ultimately a subjective one. Defining and interpreting the notion of success and by association quality of engagement, is the underpinning measure. Quality and success are amorphous concepts, applied for the sake of determining a particular value point reached in the process of achieving set goals. It is to this amorphous phase of setting ideals and goals, the process by which the agent arrives at a point of agreement, which is considered a complex dialogue. The current global trends may require certain organisations to function with employees from diverse backgrounds. For leaders who have not been exposed in practice or in learning to the philosophical, religious, business practices of different cultures, being able to successfully and adequately discern emerging trends in relation to the dialogue processes can be a complex undertaking.

Getting to the bottom of the need for instituting changes, can often lead to frustration, and to what was referred to as *moments of truth*. This moment, is where sentiments regarding leadership can be shared honestly, and without apprehension of repudiation. As senior leadership is notoriously difficult to pin down, maintaining steadfast continuity of approach proved to be a recurring theme. Dialogue can bring to the surface critical organisational factors for stakeholder development, by constructing stakeholder maps, these identified spaces affect decisions on who to involve in certain organisational initiatives. Such stakeholder maps are comprised of individuals, and the level of importance they ascribe to the preparatory stages that occur before groups convene. These same dynamics impact meetings whether as virtual interactions or in person, as well as the use of dialogue tools for participants to pre-set the functional modalities of the shared structured or unstructured spaces they are due to inhabit. Acknowledge that every initiative has stakeholders that can be identified can be a strengthening factor. The collective duty is to identify stakeholder roles in their specific categories allowing them to make their contributions.

Leadership, considered a collaborative venture, has a collective duty to identify stakeholder roles, which is a favoured method of ensuring inclusivity, diversity and receiving support organisational shifts. Building uplifting stakeholder relationships can be challenging, and “difficulties that we as leaders are going to have to uplift our stakeholders to handle in a way that stays true to the culture that you want to sustain” (1:126; 138). Leadership roles include creating such organisational dialogue spaces that are inclusive of multiple organisational viewpoints. This limits the formal organization’s power over individuals, and in view of both

organisational and individual decisions, provides guidelines to assist the individual in assessing the organization's suitability to his or her personal goals, and deciding upon steps to achieve them. These organizational resources promote cohesion and coordination but do so imperfectly. The imperfections of these mechanisms leave individuals free to make choices regarding their career prospects and personal ethics. Knowledge of formal organizations, can help people protect themselves from exploitation, career immobility, involuntary termination, and involvement in unethical or illegal acts.

Institutional change processes then, are a matter of how various phenomena are interpreted, understood and manifested by single actors and collectivities of actors which Söderbaum (2009) describes as:

- “an actor's interpretation of a phenomenon among interpretative options
- naming the phenomenon together with the terminology and language used
- models and arguments used in support of the interpretation
- other manifestations of the phenomenon
- acceptance of interpretation and its manifestations (and thereby increasing the legitimacy of the ‘institution’ by an increasing number of actors” (p 79).

The Future Organisation addresses the future, asking whether large-scale human organization can work differently and better than it does today. The research posits a possible art of consultation, and during the course of the research, substantial enquiry was made regarding the term “effective dialogue” In shifting towards affective dialogue, effectiveness can be located in the organisation's capacity to enact dialogue through action and provision of personal spaces for employee development. Successful organisational dialogue frameworks can then provide adequate room and flexibility for uncertainties to arise, and to deal with emerging contexts of flux and conflict. Foster (1993) views the organising of attention as a crucial feature of administrative and organisational processes of social reproduction. He draws upon Habermas's model of reproduction, which includes (1) cultural reproduction of world views (ideas, knowledge, beliefs); (2) social integration, in which norms, obligations and patterns of social membership are reproduced; and (3) socialisation, in which social identities, motives, and expressions of the self are altered and developed. At stake in specific communicative/organisational acts (and struggles) are thus the reproduction/challenging/reformulation of beliefs, consent and identity” (Alvesson, 1996, p. 152). The challenge to the dialogue and conflict process is “to link control structures to daily experience, voice and action. Such an account, becomes a structural phenomenology: it is structural because it “maps the systematic

staging and framing of social action; it is phenomenology because it explores the concrete social interactions (promises, threats, agreements, deals, conflicts) that are so staged. (Foster, 1993, p. 140).

The final research phase, attempted to link respondent voices and feedback received from leaders in their respective fields, to the organisational processes that were, through analysis found to require transformation of objectives. A concurrent widening of reach, in the impact and relevance of institutional policies, geared towards achieving successful dialogue processes. Data analysis sought to contribute to the conceptual emergence of organisational dialogue frameworks, aimed to respond to questions or organisational practices. Interpretation of the efficacy of dialogue practices, could then be evaluated and re-incorporated through review mechanisms for ongoing processes. This can be observed in the shifts within the corporate sector, to begin addressing levels of accountability for their participation in community building initiatives from which their employees hail. These questions, have only recently acquired a language, and terms which are applicable and more accurately describe the intention i.e., the orientation of the organisation to its approach to issues of social, political, economic and historical import. The adopted terms describe this activity as corporate social investment, responsibility, including a scope on social innovation, and Warhurst (2001) takes this further with an inquiry on the role of sustainable development in corporate strategy stating that “while public policy might provide the framework for the internalisation of previously external environmental and social damage costs (that is, the role of regulation), it is corporate strategy that can make the difference between disaster and prevention and between irresponsibility and responsible business practice” (p. 45).

The research found that in order to remove the boundaries evident when conflict manifests, further education and discussion is needed in order to ensure regulation of the “social licence” that permits businesses to operate and ‘demonstrate positive development benefit’. This social licence “operates on an iterative and informal basis and requires collaboration and mutual trust and a self-governing structure.”

Associated questions arising from the study encouraged linkages and inquiry on the manner in which:

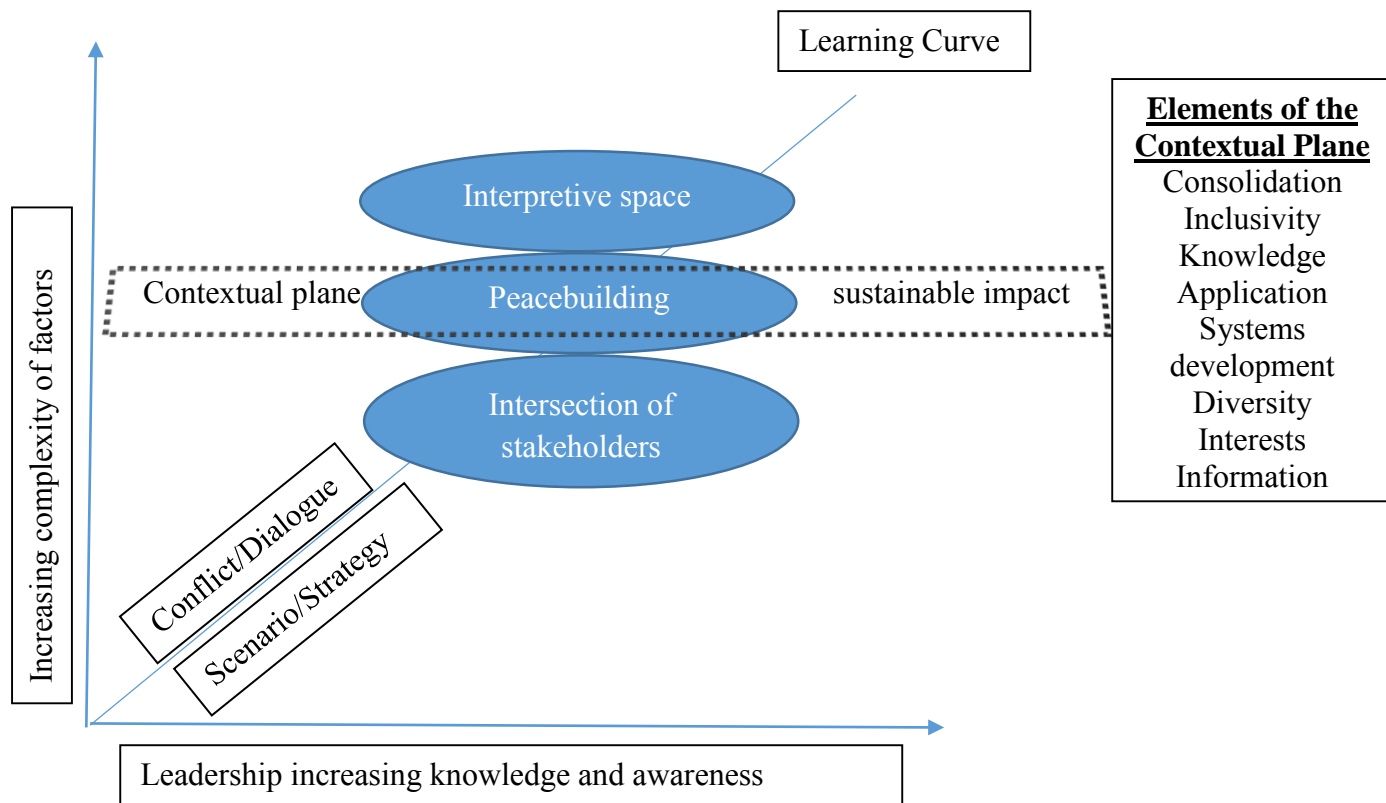
- Strategic planning factors of politics, economics, social and environment affect how the organisation plans for and structures the organisation factor into CSR and CSI.

- Organisational support and encouragement is provided for critical research enquiry and skills development.
- Organisational communities of practice can foster cooperation and partnerships for sustainable knowledge production and exchange of practice.
- It is important for an organisation to build sustainable stakeholder networks within the community.
- Sustainable Stakeholder Action Networks are able to collaborate.

Pre-partnership collaboration was characterized by network forms of social co-ordination, although other modes of governance were important too. Hierarchies based on resource, information and status differentials were superimposed on network relationships, leading to the formation of inner and outer networks and the exclusion or marginalization of some potential partners (Lowndes & Skelcher 1998, p.323). To enact the above phases, and to have them inbuilt as part of organisational practice can demonstrate ways in which the values of the organisation developed and subsequently translated to the institutional culture. Dialogue and perspectives were located as emergent processes, where good ideas showcase individuals, and through combination with others can emerge even more sustainable solutions. The tools of communication being diverse, dialogue is understood to be multi-layered, and nuanced by the process of negotiated interests, and mediated understanding.

8. Conclusion – New Peace and Security Environment

“Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed. Constitution of UNESCO, 1945, Preamble



The research aimed to highlight shifting trends and environmental configurations, within which 21st century organisations are required to grow and function. The impact of the shift has been drawn from growth in technological fields, thereby increasing multi-disciplinary and collaborative professional and learning networks and visibility of leadership, and decisions and actions that flow from leadership practice. The increasing global considerations for local processes, informed by international processes and standards, has underscored the necessity to design effective strategies for inter-paradigm dialogue and discourse (Iedema & Wodak, 1999).

The discourse continues to be shaped by design of integrated methods for developing inclusive and trans-disciplinary perspectives on sustainable peacebuilding approaches, and devising and constituting holistic governance and policy frameworks to guide socially responsible development and investment practice, can be achieved through adoption and application of appropriate leadership dialogue strategies. As a primary goal, successful partnerships can

create and implement impactful collaborative initiatives, to address the diversity of needs to secure human development. Sustainable peacebuilding, will foster a conducive operational environment in which to build new knowledge, and craft resilient concepts to inform future societies, and the technological innovations and application revolutions that currently sustain them. At the core is the agent provocateur, the decision making peace-agent in support of lifelong learning and diligent practice of values, to mediate meaning making and sense-making in social, economic and political domains. The objective of this study was to:

- Identify and derive relevant and facilitative strategies and methods for the resolution of conflict;
- Cultivation and establishment of peace;,,
- Creation of contexts which engender sustainable socio-economic development.

An inquiry on the nature of effective dialogue, necessitates an essential focus on non-violent methods, thus dialogue with government institutions has sent a powerful message and changed the nature of the response by the armed forces to the protests from large populations (Bruning et al. 2008). The work presented, and issues interrogated, have endeavoured to provide points of resonance that can enrich ongoing debate on dialogue process. Further advances in communications technology and community interactive spaces will open research pathways for deepened consideration on how theoretical approaches may be explored, re-assessed and re-configured in tandem with unfolding scenarios, at international and regional levels. Additionally, findings described and conclusions offered may also generate new impulses for further reflection and exploration of multiple and differing perspectives on building peaceful communities, the nature and typologies of linked and intersecting issues, as well as the variety and multiplicity of topics and critical areas of concern emanating from multiple contexts (Gioia & Pitre, 1997, p 585) Dialogue has been presented as a perceptual exercise, that facilitates sharing and exchange of experiences as viewed from individual points of view. These views are enhanced and compounded when mixed and combined with group views and ideas. It was found that application of resultant collective group decisions, for organisational cultures and processes, can have a more profound and long term impact.

Leaders with respect to dialogue processes play a diffuse role, and leadership is located in the capacity of each participant to voice opinion, and demonstrate a series of qualities and traits

that can be analysed in the long run for their efficacy in changing contexts. It is challenging in dialogue to accurately identify, and with confidence, know who can play the role of the leader.

As each organisational context is different, the qualities and traits most suitable for each environment were linked as being an intimate part of consultative practice. Leadership is understood as a skill that can be learnt and acquired, and that is reflected in different styles and modalities. An ability to dialogue is considered a critical leadership skill as it occurs in interactions at all levels of organisation with both internal and external stakeholders (Carroll, 2004). Organisational development, is therefore akin to a constant interaction with stakeholder interests, that necessitate responses through appropriate actions and approaches, and requires leadership to be constantly prepared to deal with uncertainty and new configurations of the business landscape. This can be thought of as “talking about the talking about the talking”. From the foregoing chapter, the interpretive space is highlighted as the crucible for formation of shared meaning, and where shared accountability for leadership is created through agreement and collective understandings of outcomes. These outcomes are realised through implementation of practice, e.g., business practice, or towards fostering appropriate organisational cultures geared towards enhancing long term outcomes.

8.1. Summary and Highlights of Major Research Findings

Peacebuilding processes are multifaceted, informed by perspectives and world views derived from social and psycho-cultural factors. Dialogue occurs in spaces for interaction, and at the intersection points of these perspectives. These encounters are enacted in the social-political economic arena, and provide a platform for exchange of approach, together with best practice methods for resolution of conflict. Such methods and exchange when integrated, can be the basis upon which sustainable governance frameworks, and enabling environments for inclusive development can be founded.

Development is perpetual, and peacebuilding is reflected as leadership in constant consultative dialogue, geared towards holistic institutional development. There is an emerging economic and political reality that is shifting the modalities of dialogue practice. The use of warfare and conflict itself, in the transition to peaceful communal spaces, indicates the turbulence within which the concept is unfolding. Within an inclusive peacebuilding framework, concepts of dialogue continually emerge and encompass aspects of review, discussion, and implementation

of organisational objectives. Leadership as facilitators of consultative practice, do so within and are shaped by the turbulence and uncertainty of the individual and community contexts. Decisions that are outcomes of consultative dialogue, are derived from the murky waters of multiple perspectives. In order to maintain inclusivity and diversity, the research purports the importance of infusing leadership principles and values into change processes. Additionally, leadership should ensure clear delineation of dialogue and consultative practice, as the sharing of ideas that translate to positive, holistic and sustainable actions endorsed by many voices. Peacebuilding as methodology and approach to integrated institutional building, can become a core competency for the creation and incorporation of sustainable procedural outlines to enhance business practice.

As an institutional building methodological tool, peace is relayed as a condition and potential space that can be filled with an infinite array of actions. The action is decision-making, and the actor is the micro-level individual, albeit driven and motivated by macro-level group or organisational interests. Decision making occurs within the peace-conflict space or the peace-security nexus, the impact of which is determined by the infinitesimal moment that is required for an individual to make a decision. Decision making can make or break a consultation, dependent on the mode of application and communication, and informed by the intentions of the aspirant who hopes for particular outcomes to dialogue spaces.

With reference to peacebuilding, this study therefore underscores the necessity to have committed facilitation of good leadership in public, private, multilateral and non-governmental sectors and arenas (Marcus, 2006). The degree of institutional structural integrity, will determine its capability to sustainably manage its fields of operations, so as to effectively respond to operational environments characterized by a proliferation of key actors and constituencies with high degrees of interdependence in an intensely interactive environment dense with causal layers (Rosenau, 1990). Increasing interdependence and integrated state of the world's modern institutional entities, indicates that the direction of inter- and intra-entity relations, and the manner in which the world operates is influenced by multiple determinants.

Organizations and institutions within these sectors need to be well conceived, structured and equipped, and concepts of power and security are situated therefore within global trends that do not unfold in isolation but are manifest and interact simultaneously in a highly diverse and multi-dimensional international arena (Kay, 2004). Since power and security are rather

change the world by deliberately changing the internal image of reality (Willis Harman, from Korten, 2001). Firstly, dialogue becomes a route to action, as diverse actors achieve a deeper understanding of the nature of the challenges, and identify innovative ways of solving them. Secondly, some kind of ‘truth’ is starting to emerge through the search for consensus. A coherent vision becomes attainable, despite the inherent messiness of the process of dialogue. Thirdly, as people seek greater understanding of the challenges and begin to generate solutions, the boundaries within which dialogue takes place, are effectively being uncovered and negotiated, and a focus on similarity rather than difference enables the process to remain as inclusive as possible (Wadham & Warren, 2013).

Continued population migration occurs due to a variety of factors and “a growing understanding of the various forms of people-to-people contact, their impact, their possibilities, and their limitations” (Gawerc, 2006, pg. 435), necessitates a focus on the interactive space. This interactive space encapsulates the dialogue activity, and enables the exchange and sharing of perspectives. Through inter-perspective knowledge and awareness of, as well as, the ability to move through the myriad micro-macro transitions exhibited by the unit-group transposition, will serve as a test for current, and future leadership. The test is being able to maintain integrity as an individual (subjective) unit, that is,

“if effective leadership can be fostered, transdisciplinarity and its claims to stakeholder participation, awareness of differing perspectives and creative solutions does offer a vital tool for approaching the messy and complex world of conflict resolution. As such, the promise of transdisciplinarity remains high and it should therefore be placed firmly within the peacebuilding canon” (Lappin, 2005, p. 75).

CSR is unmistakably a new buzzword, and companies are stimulated to use CSR terminology, although its meaning is still not completely clear to them. Thoroughly understanding the specific meaning of CSR in an organisation is a time consuming process. Moreover, companies interpret the concept in different ways. A company gradually develops a sharper image of CSR by carrying out tangible and specific activities while reflecting upon the contribution in a broader CSR context. It is only then that CSR attains a company-specific meaning with emotional, functional or practical value. This meaning determines the (implicit) arguments and (boundary) conditions with which people in the company can agree or not (Collins, 1987). The companies under review have not yet reached this stage. Once they have, their company-specific CSR meaning promises to be considerably more advanced (Cramer et al, 2012).

The research, underscored that creating sustainable institutions recognises that holistic governance interactions are not created from a singular ‘cause and effect’ (Hassall, 2004) relations, but more complex relations in which a single intervention, may have multiple ramifications. Aiming to provide an insight into the growing importance of leadership in peace education, increasingly, in leadership parlance and organisational development dialogue, there is adoption and application of terms associated with conflict resolution and peacebuilding. The emerging trends in local, national and international spheres, illustrate the increasing realisation of delineating a peacebuilding role for leadership, and the importance of developing effective peace education practices that recognise and celebrate diversity. The role of dialogue in peace education is examined, and is considered in this context, as providing spaces for engagement and perspective exchange. Based on observation of emerging questions surrounding the linkages and intersections between education, dialogue, and effective leadership for peacebuilding, the research highlighted the need for a shift in leadership praxis, that facilitates environments for peace education that are inclusive of diverse groupings, multiculturalisms, and perspectives.

The challenge of leadership is growing. The high-potential leaders of the future who were studied, believe that many of the qualities considered important in the past, such as integrity, vision, and self-confidence, will be required in the future as well. They believe that in addition, building partnerships inside and outside the organization will become a *requirement*, not an *option*, for future leaders. Wadham and Warren (2013) confirms Habermas’ faith in the power of dialogue to affect wide-ranging social change, because – in generating solutions, building understanding and catalysing others into action – partnership can have an impact on the challenges concerned, participating organisations and others. In the process, traditional distinctions between different sectors are breaking down, challenging our thinking about the ‘true’ nature of business, politics, development and other constructs we use in the social sciences and beyond. Dialogue, that transcends both discipline and personality and resides in potential of new knowledge can consultation. This can be attained through transcendental leadership that is based on sustainable and responsibility considerations, and that can yield the best outcome through creating innovation solutions for complex problems.

The purpose was to get feedback from leaders, to generate a better understanding of how to assess a critical mass of leadership, and to gather suggestions about empowerment Reychler & Stellamans (2005). The focus of discussions on this theme were the debate and dispute

surrounding modes of policy implementation, and the critical need for leadership to take account of the different roles and interests of stakeholder groups in the process of translating policy into practice. Participants emphasised dialogue and negotiation, as useful techniques to bridge and transcend the intergenerational divide in support of the youth, as well as useful skills for the peaceful mediation of tensions between the various and sometimes divergent needs of diverse stakeholders in education.

In response to the nature and terrain of the prevailing ‘study universe’, the focus of the investigation, was therefore directed at an examination and analysis of the interplay between tumultuous landscapes in global and regional contexts. In turn, the impacts generated impinge upon the priorities identified, the avenues and approaches adopted, and the methods and actions applied in the search for effective dialogue and discourse. The overriding concern for the study, was therefore, how to appropriately direct the investigation in order to identify and derive relevant and facilitative strategies and methods for the resolution of conflict, cultivation and establishment of peace, and creation of contexts which engender sustainable socio-economic development.

In more specific terms, the study and its exploration, focused on identification of the necessary criteria in the formulation, design and development of effective strategies and mechanisms for inter-paradigm dialogue and discourse for peacebuilding. In this exercise, the motive and guiding assumption, was that an appropriate culture of leadership positively affects, and impacts on the procedures, processes and mechanisms employed in the adoption and application of the relevant strategies for dialogue and discourse. The situations and conditions within which the particular culture of leadership is incubated and nurtured, are further compounded by the intricacies that characterise and connect procedures and processes adopted for conflict transformation and resolution.

At the outset, the inquiry was informed by recognition of the significance of underlying values and intersections of meaning, as derived from social organisation and psycho-cultural factors, and their bearing on the determination of effective dialogue and discourse for resolution of conflict, and the cultivation and establishment of peace. Ultimately, however, the study hopes to contribute some insights on the view that the potential and prospects for sustainable peace may lie, in the establishment of contextually relevant frameworks, for equitable and inclusive socio-economic development. Further, such development would be attained through

consensual global and regional collaborative enterprise, accompanied by the establishment of culturally and socially responsive corporate partnerships. As highlighted, under the introductory chapter, two theoretical approaches provided the cornerstones, building blocks and matrix of the analytical framework adopted for this study: these are the key concepts of turbulence and interdependence, and of fluid and dynamic intersection of perspectives.

Determining a clearer understanding of the definition and configuration of effective leadership, the study makes a case in support of adopting and applying multiple dimensions of inquiry, and analysis, into the rationale and feasibility of factoring in, and integrating multi-faceted, multi-perspective and multi-sector approaches towards peacebuilding. Such approaches are key and critical, as they have the potential to facilitate, and might even ensure, the emergence of a balanced view of the attendant challenges and fitting responses. The conclusion intimated is that a multi-sector approach, engenders creation and establishment of inclusive frameworks and mechanisms, with the requisite capacity to facilitate meaningful levels of engagement with dialogue. The design of a durable architecture of peace, should entail and encompass all these dimensions simultaneously, and encourage deeper levels of corporate engagement, the professed responsibility to work with local communities, as a core *socially responsible* behaviour. Just as the absence of ‘effective community engagement strategies’ is posited in corporate discourse as resulting in business delays and costs, the absence of dialogue had damaging material consequences for vulnerable others. In this instance, dialogue with vulnerable others is not just a failed means to achieving CSR, it *is* social responsibility (Mayes et al., 2012).

8.3. Emerging Gaps and Areas for Further Inquiry

Empowering, is to a great extent creating conditions for learning to take place, realizing that you cannot control the learning, but can try to manage the learning process that optimally results not only in a set of skills, but also a change of consciousness. The old saying that ‘experience is the best teacher’ is especially true when it comes to leadership, and also very important is to link learning and education to experience.

Identification and empowerment of manifest and potential peacebuilding leadership, is one of the major challenges in the research project, and to distinguish peacebuilding leadership from non-peacebuilding leadership, requires deliberating on suggestions of how to strengthen the

peacebuilding potential. A great deal of research has been done about the latter part: how to strengthen the leadership potential, and distinguishes material and moral supports. There are plenty of books and programs about the training and education of leadership. Despite a great deal of acquired knowledge, there still a lot to be learned. The wrong kind of empowerment can undermine the work of peacebuilding leadership. The second research challenge, concerns the distinction between peacebuilding leadership and non-peacebuilding leadership. A broadening of perspectives can also be attempted, in order to consider the social responsibility of non-business organizations, such as universities, and of individuals in their different roles more generally. An open dialogue about university social responsibility for instance is needed.

Examination and analysis of the nature, configuration and implications of intersections of dialogue, discourse and peacebuilding highlighted the challenges facing leadership, management and organisations in higher education in the early twenty-first century. As a core and central focus based on the peacebuilding theme, the aim was to develop a critical understanding of emerging issues for leaders, particularly with regard to the prevailing international economic instability. A key challenge identified, was the need for greater cooperation between knowledge networks, in order to institute appropriate knowledge sharing frameworks to guide collective solutions to shared issues. The potential of skills transfer through knowledge exchange between youth and education networks, was highlighted and discussed as a key and important factor for engendering innovative, effective and sustainable processes of transformation.

The value of integrating higher education policy, processes and systems through regional harmonisation, encourages individuals and the organisations they form, to critically analyse core concepts and issues for leadership in educational institutions and organizations operating within diverse transnational and international contexts. A key question was, how can leaders improve organisational mechanisms and procedures to more appropriately support diverse working environments within their respective sectors through education for peace? Various examples can be extrapolated from professional and experiential contexts, and provide an analytical review of how leadership and management can include diversity, and navigate diverse cultures within an educational working environment. Further research on the impact of macro- strategic developments for leadership in higher education research can provide a systematic and critical overview of macro- strategic developments affecting peacebuilding in organisations and between individuals.

Some sub-themes under this section explored,

- the growth of virtual and borderless education;
- the nature, scope and limits of educational management practice in a network based age; and
- the implications of a wider global policy context for selected areas of management practice and leadership theory. As a culture of learning develops, ideas and methods of best practice of research techniques and emerging methodological approaches, can better ensure reliability and validity of data findings, and the relevant dissemination of knowledge.

Communication (in both linguistic and cultural terms) is necessary in any encounter, and is always fraught with risk, even in the most mundane and contained situation (Richmond 2014). For creative conflict and transformation, institutions may opt to research how to channel innovation, and how to strengthen dialogue capacity by provision of In-house staff development & skills development platforms. Organisational culture can be transmitted through an in-built training component that encourages ongoing and development of staff skills, and capabilities for leadership skills, and to acquire the necessary characteristics, capabilities, such as empathy, listening, vision, strategy, patience, humility.

The thesis suggests that as the world grows closer, and decisions in all sectors begin to affect communities all over the world, there will be increasing demand for a leadership style that is both local and global in its view. Global here does not mean space, but in being able to see an idea through into its multi-cultural configuration, and inter-linking the useful aspects of inclusion and diversity at the outset.

Due to the increasing levels of insecurity, and visible outbreaks of violent conflict, leadership is being critiqued for not ensuring well trained security personnel or as it is argued, there are too many individuals without jobs who are able to take up the global mass protest movement. A response of force has been the perceived, and yet there are is an ongoing discourse on whether force or cooperation will yield the better of two roads. Current contributions by member states to the 'blue helmet' peacebuilding forces are helicopters' and navigational equipment that indicate that in the negative peace spectrum of activities, combating conflict is become a more military exercise with training camps opening regionally and for the

deployment of police women suitable as peace builders. The use of force in peace keeping is a current and relevant key debate in the future of the UN conceptualisation of non-participative peace keepers who are now armed personnel.

An AU-UN Mission UNAMID Mission to Darfur, (July 29 2012) illustrates this very well, and marked a milestone in peace keeping, with two international organisations working together to achieve peace in the Darfur region. UN Resolution 1796, mandated country engineering teams from China and Egypt to support both civilian and military aspects of peacekeeping missions. Missions were boosted by China, Egypt, Ethiopia, Gambia, Kenya, Nigeria, Rwanda, Senegal, South Africa, Bangladesh, and Pakistan. Nepal, Indonesia. Difficulties remained with the need for force multipliers and additional air support required. Peacebuilding missions at the peace-keeping level have now began to requisition air surveillance and air assets which are needed in order to see, and deliver food packages, plus enable greater ground deployment.

As part of a comprehensive approach, the mission incorporated parallel directives to solve local issues through dialogue and confidence building, educate women and children about issues of international and local laws, as well as how people should behave in issues of criminality which can break out in refugee camps and during periods of displacement. The multi-nation teams provide redress, crime prevention, diffuse tensions, protection against crimes and provision of health, safety and humanitarian needs. By resolving some of the problems they encounter, the mission was able to secure flexible financing for education, health, and good will of donors for funding for projects in civil affairs. Such quick impact projects can aim to create relatively stable and peaceful environments.

8.4. Concluding Comments and Observations

In brief profile, these concluding observations and comments have been captured in terms of, but not exclusive to:

- What the research and its investigation attempted to accomplish, and what its overall intention and focus was;
- Background Road to Peace;
- Multidimensional leadership; and
- The expanding reach of media and communications technology, and its potential to trigger accelerate and proliferate interactions among seemingly disparate societies

Through such media, cross-cultural encounters are more becoming frequent. Similarly, there are increasing impacts on the spaces within which interaction occurs, resulting in heightening awareness of global issues which affect diverse populations; also the effects and impacts of such interactions on the dialogue process. Associated with this global techno-massification is an enormous capacity for interactive engagement, undertaken through an almost instantaneous transmission of information to billions of people inhabiting unimaginable expanses and diversities of spaces. Analytically, turbulence is conceived as being sustained by a diversity of complex and dynamic actors with inextricably linked goals and activities, and the concept of turbulence, provides an approach to responses wrought by change, uncertainty, increasing global interdependence and technology.

The contexts within which individual, family, community and societal interactions and communication occur have undergone tumultuous shifts in recent decades. There is a growing imperative, therefore, to collectively discover new and meaningful ways of approaching the challenges faced by human societies globally. Humanity in general, needs to engage in large scale and multilayered discourse, which is developed and directed at an examination, reflection, evaluation and recasting of the manner and ways in which the myriad collections of human beings can live, work and resolve conflicts in harmony, with and through a vision that is constructed in community.

At the outset, the process of peacebuilding is formulated at the meeting point of individual worldviews. This meeting point can be expressed in a multitude of forms, both verbal and non-verbal, as part of an ongoing dialogue. An individual in this sense, is not set apart from but forms a part and is representative of a larger collective (family, nation, company, team), and may be able to derive a sense of individuality from an understanding of a singularly lived experience. A synthesis of individual world views derived from, and founded in, a collective of whom individuals are necessarily a part, can shape the basis for conceptual terrains that eventually substantiate the building of institutional bodies for the organisation of collective principles, value sets and norms. Institute as a noun means “an organization created for a particular purpose (such as research or education)”⁷ To ‘institute’ as a verb can also mean to

⁷ <http://www.merriam-webster.com/dictionary/institute>

“begin or create (something, such as a new law, rule, or system)”⁸ to establish, introduce⁹, and appoint to a particular office. Also applicable is a more archaic meaning of institutes as a “commentary, treatise, or summary of principles, especially concerning law”.¹⁰ In this sense, institution is referred to here as an idea or collection of ideas that have been propounded and found favour among a sustained following of people whether large or small in number. The emerging organisations that spring from the initial vision, will demonstrate the tenacity or abiding nature of the ideas that constitute the institution as they are tested over time by the supporters without whom the life of the organisation cannot be ensured. The level of adherence to the ‘law’, precepts, principles of the institution can be construed as coded references to personally lived individual experiences. Informed by the needs of the era, individuals serving in institutional roles are informed by personal motivations. Such motivations, when evidenced and recorded in institutional practices, can serve as valuable signals for the societal values of that time, providing a useful historical and progressive overview of why some institutions succeed and others fail in creating a legacy. Peacebuilding, can be achieved through collective ideas that shape institutions, and by aiming to integrate individual values and principles of peace to collective realisation of institutional goals. Where successful, these institutions through its individuals, can provide developmental blueprints of institutional memory that illustrate the required ingredients for creating secure environments by peaceful means.

Institutions and the ideas they are founded on, cannot therefore have an independent and separate identity, as the image of the institution, the outcomes of work processes, are realised only through individual enactment, and individual commitments to buoy organisational ideals. Peacebuilding when integrated with institution building, is thereby considered both process i.e., ongoing discourse and the framing of experiences through articulation, expression, formulation of individual and organisational positions. Individual participants may be most effective to institution building processes, when they are able to locate the validity of the founding principles in their lived experiences.

Peacebuilding, means more than stability promotion; it is designed to create a positive peace, to eliminate the root causes of conflict, to allow states and societies to develop stable

⁸ <http://www.merriam-webster.com/dictionary/institute>

⁹ <http://www.oxforddictionaries.com/definition/english/institute> - from Latin institut 'established', from the verb instituere, from in- 'in, towards' + statuere 'set up'. The noun is from Latin institutum 'something designed, precept', neuter past participle of instituere;

¹⁰ <http://www.oxforddictionaries.com/definition/english/institute>

expectations of peaceful change. Consensus breaks down, however, over the substance behind the symbol of peacebuilding and the discourse on how to render into shared spaces, the effect of considered subjective views on organisational methods for building communities, whether at state, organisation, family or individual levels. Leadership in all its guises, being associated with the power of individual agency, can engage in decision making choosing one of many pathways within the peacebuilding field. An awareness of responsibility and consequence, accountability and reward, can be positively transcribed into organisational structures that embody both flexibility of creative capacity, and a capacity to build on jointly constructed viewpoints on the world. To date, even where the great and significant progress has been made, deep, fundamental issues contributing to violent conflict have not yet been all resolved. This horizon is attainable, and a grander peace, Peace Writ Large can truly be achieved that is, peacebuilding can become the moment of first occasion.

9. References

- African Union, (2009). *Policy framework on security sector reform*, African Union Commission, Addis Ababa.
- Aggarwal, V., Siggelkow, N. & Singh, H. (2011). Governing collaborative activity: Interdependence and the impact of coordination and exploration. *Strategic Management Journal*. 32. 705–730. DOI: 10.1002/smj.900
- Aiken, M. & Hagem, J. (1968). Organizational interdependence and intra-organizational structure. *American Sociological Review*. 33(6). 912-930
- Albareda, L., Lozano, J., Tencati, A., Midttun, A. & Perrini, F. (2008). The changing role of governments in corporate social responsibility: Drivers and responses, *Business Ethics: A European Review*. 17(4).
- Alvesson, M. (1996). *Communication, power and organisation*. Berlin: Walter de Gruyter.
- Alvesson, M. & Kärreman, D. (2000). Varieties of discourse: On the study of organizations through discourse analysis. *Human Relations*. 53(9). 1125- 1149.
- Alvesson, M. & Kärreman, D. (2011). Decolonialising discourse: Critical reflections on organizational discourse analysis. *Human Relations*. 64(9). 1121- 1146. DOI: 10.1177/0018726711408629
- Andrew, M. & Adey, A. (1996). *Getting it right: The manager's guide to business communication*. Cape Town: Juta & Co. Ltd.
- Andrews., D. and Willett, T. (1997). Financial interdependence and the state: international monetary relations at century's end, *International Organization* 51(3). 479–511.
- Antwi, R. (2002). Rethinking peacebuilding and public relations practice in Africa, *Communication: South African Journal for Communication Theory and Research*, 28(2). 3-7, DOI:10.1080/02500160208537937
- April, K., Kukard, J. & Peters, K. (2013). *Steward leadership: A maturational perspective*. Cape Town, S.A.: UCT Press.
- April, K. (1999). Leading through communication, conversation and dialogue. *Leadership & Organisation Development Journal*. 20(5). 231-241.
- Armesto, F. (1997). *Truth: A history and a guide for the perplexed*. New York: Thomas Dunne Books.
- Babbie, E. & Mouton, J. (2005). *The practice of social research*. South Africa: Oxford University Press.
- Bakhtin, M. M., & Medvedev, P. M. (1928). *The formal method in literary scholarship: A critical introduction to sociological poetics*. Cambridge: Harvard University Press.
- Baets, W. (2006), *Complexity, learning and organizations: A quantum interpretation of business*. Oxford: Routledge.
- Banfield, J., Gündüz, C. & Killick, N. (2006). *Local business, local peace: The peacebuilding potential of the domestic private sector*. International Alert.
- Bar-El, R. (2005). A typology of regional cooperation projects. *Peace Economics, Peace Science, and Public Policy*. 11(2).
- Barnett, M., Kim, H., O'Donnell, M., & Sitea, L. (2007). Peacebuilding: what is in a name? *Global Governance*. 13. 35–58.
- Berdal, M. (2009) Chapter Three: Organisational and policy responses to the peacebuilding challenge: The case of the UN and its Peacebuilding Commission. *The Adelphi Papers*, 49(407). 135-170. DOI: 10.1080/19445570903356660
- Berdal, M. & Mousavizadeh, A. (2010). Investing for peace: The private sector and the challenges of peacebuilding, *Survival*, 52(2) 37–58 DOI:10.1080/00396331003764595

- Berger, P. L. & Luckmann, T. (1966). *The social construction of reality*. New York: Anchor Books
- Blackmanm S. & Henderson, S. (2004) Autopoietic limitations of probing the future, in Tsoukas, H & Shepherd J. (2004). *Managing the Future*. (pp. 187-203). Oxford: Blackwell
- Blanchard, K. & Peale, N.V. (1988). *The power of ethical management*. New York: William Morrow and Company.
- Blowfield, M. (2005). Corporate social responsibility: Reinventing the meaning of development. *International Affairs*. 81(3). 515 – 524.
- Boeije, H. (2002). A purposeful approach to the constant comparative method in the analysis of qualitative interviews. *Quality & Quantity*. 36. 391-409.
- Bohm, D. (1980). *Wholeness and the implicate order*. London: Routledge
- Bohm D., Factor D., Garrett P. (1991). *Dialogue- a proposal, the informal education archives*, Retrieved in August 2008. http://www.infed.org/archives/e-texts/bohm_dialogue.htm
- Bohm, D. (1996). *On dialogue*, (ed.) Lee Nichol. London: Routledge
- Bonta, B.D. (1996). Conflict resolution among peaceful societies: The culture of peacefulness. *Journal of Peace Research*. 33(4).403-420.
- Boutros-Ghali, B. (1995). *An agenda for peace*, (2nd ed.). New York: United Nations
- Bokern, F., Lemmetyinen, S., Legrand, V., & Maréchal, B. (2009). From dialogue to peacebuilding? Perspectives for the engagement of religious actors by the EU and the European People's Party. Centre interdisciplinaire d'etudes de l'islam dans le monde contemporain (CISMOC). Université catholique de Louvain
- Bray, J. (2009). The role of private sector actors in post-conflict recovery. *Conflict, Security & Development* 9(1).
- Brown, S. L., & Eisenhardt, K. (1998). *Competing on the edge: Strategy as structured chaos*. Boston: Harvard Business School Press.
- Brown, E., & Morgan, W. (2008). A culture of peace via global citizenship education. *Peace Review*. 20(3). 283-305.
- Brown, E., and Morgan, J., (2008). A culture of peace via global citizenship education. *Peace Review: A Journal of Social Justice*. 20. 283–291.
- Bruning, S., Dials, M., & Shirka, A. (2008). Using dialogue to build organization: Public relationships, engage publics, and positively affect organisational outcomes. *Public Relations Review*. 34. 25-31.
- Bryden, A., Donais, T. and Haˆnggi, H. (2005). Shaping a security governance agenda in post-conflict peacebuilding. *Policy Paper No. 11*, Geneva: Geneva Centre for the Democratic Control of Armed Forces.
- Bryant, A., & Charmaz, K. (Eds). (2007) *The sage handbook of grounded theory*. London: Sage Publication.
- Burchell, J. & Cook, J. (2008), Stakeholder dialogue and organisational learning: Changing relationships between companies and NGOs. *Business Ethics: A European Review*. 17(1).
- Burgess. (2003). Conflict information consortium, University of Colorado, Boulder.
- Buber, M. M. (1985). *Between man and man*. Smith. R. (Trans.). New York: Macmillan Co. Retrieved: October 2003 from <http://www.beyondintractability.org/essay/transformation>
- Burrell, G. & Morgan, G, (1979). *Sociological paradigms & organisational analysis*. London: Heinemann.
- Bush, B., & Folger, J. (1994). *The promise of mediation: responding to conflict through empowerment and recognition*. San Francisco: Jossey-Bass Inc.

- Cahen, A. (2012). The minds of peace experiment: Conflict resolution from the ground up *Israel Affairs*. 18(1). 88–106.
- Campanella M. L. (1993). The effects of globalization and turbulence on policy making processes, *Government and Opposition*. 28. 190-205.
- Capra, F. (1988). *The turning point: Science, society and the rising culture*. Fontana Paperbacks.
- Carroll, A.B. (2004). Managing ethically with global stakeholders: a present and future challenge. *Academy of Management Executive*. 18. 114–120.
- Caruso, R. (2006). Conflict and conflict management with interdependent instruments and Asymmetric stakes, (the good cop and the bad cop game). *Peace, Economics, Peace Science and Public Policy*. 12(1).
- Cetindamar, D. & Husoy, K. (2007). Corporate social responsibility practices and environmentally responsible behaviour: The case of the United Nations Global Compact. *Journal of Business Ethics*. 76. 163 – 176. DOI 10.1007/s10551-006-9265-4
- Chandler, D. (2013). Peacebuilding and the politics of nonlinearity: rethinking ‘hidden’ agency and ‘resistance’, *Peacebuilding*, 1(1), 17-32, DOI:10.1080/21647259.2013.756256
- Charmaz (2008). Constructionism and the grounded theory method. In Holstein, A. & Gubrium, F. (Eds.) (2008). *Handbook of constructionist research*. (pp. 397 – 412). New York: Guildford Press.
- Chia R (2000) Discourse analysis as organizational analysis. *Organization* 7(3). 513–518.
- Chia, R. (2004). Re-educating attention: What is foresight and how is it cultivated? In Tsoukas, H & Shepherd J. (2004). *Managing the Future*. (pp. 21-37). Oxford: Blackwell.
- Clarke, A., & Friese, C. (2007). Grounded theorizing using situational analysis. In Bryant, A., & Charmaz, K. (Eds). (2007) *The sage handbook of grounded theory*. (pp. 363-397). London: Sage Publication.
- Colin, H. (2002). *Political analysis: a critical introduction*. New York: Palgrave.
- Conca, K. & Wallace, J. (2009). Environment and peacebuilding in war-torn Societies: lessons from the UN Environment Programme's, experience with post conflict assessment. *Global Governance* 15. 485-504.
- Conrad, Clifton F. (1978). A Grounded Theory of Academic Change. *Sociology of Education*. 51. 101-112.
- Cousens, E., Kumar, C. and Wermester K. (2001). *Peacebuilding as politics: cultivating peace in fragile societies*. Colorado: Lynne Rienner.
- Coward, T., & Fathers, J. (2005). A critique of design methodologies appropriate to private-sector activity in development. *Development in Practice*. 15(3/4). 451-462.
- Cramer, J., Van Der Heijden, A., & Jonker, J. (2006). Corporate Social Responsibility: making sense through thinking and acting. *Business Ethics: A European Review*. 15(4).
- Crane, A. and Matten, D. (2004). *Business ethics: A European perspective*. Oxford: Oxford University Press.
- Crescenzi, M & Enterline, A. (2008). Bringing cooperation back in: A dynamic model of interstate interaction. *Conflict Management and Peace Science*. 25. 264–280.
- Crocker, Chester A., Hampson, Osler F., & Aall Pamela. (ed) (2000). *Managing global chaos: Sources of and responses to international conflict*. Washington DC: United States Institute of Peace Press.
- Crocker, A. (2011). Thoughts on the conflict management field after 30 Years. *International Negotiation*. 16. 1–10.
- Crossan, M. Vera, D., Nanjad, L. (2008). Transcendent leadership: Strategic leadership in

- dynamic environments. *The Leadership Quarterly*. 19. 569-581.
- Cynthia Cockburn (2013) War and security, women and gender: an overview of the issues, *Gender & Development*, 21(3). 433-452. DOI: 10.1080/13552074.2013.846632
- Czarniawska, B. (2003). 'The styles and the stylists of organisation theory'. In Tsoukas, H. and Knudsen, C. (Eds.), *The Oxford Handbook of Organisation Theory*. (pp. 237–261). Oxford: Oxford University Press.
- Danesh H. & Danesh R. (2002). Has conflict resolution grown up: Toward a developmental model of decision making and conflict resolution. *International Journal of Peace Studies*.
- Davis, J. & Atkinson, T. (2010). Need Speed? Slow Down. *Harvard Business Review*. 88(5)
- De Jouvenel G. (2000). A brief methodological guide to scenario building. *Technological Forecasting and Social Change*. 65. 37– 48.
- Dessel, A. & Ali, A. (2012) The minds of peace and intergroup dialogue: two complementary approaches to peace, *Israel Affairs*. 18(1). 123-139. DOI: 10.1080/13537121.2012.634276
- Dick, B. (2005). Grounded theory: A thumbnail sketch. *Action Research Resources* http://www.scu.edu.au/schools/gcm/ar/arp/grounded.html#a_gt_intro
- Dodd, J. D., & Boyd, M. H. (2000). *Capacity building: Linking community experience to policy making*. Halifax, Nova Scotia: Population and Public Health Branch, Health Canada.
- Doyle, M. & Sambanis, N. (2006). Making war and building peace: United Nations peace operations. (pp. 337–42). Princeton, NJ: Princeton University Press.
- Dull, M. (2010). Leadership and organisational culture: Sustaining dialogue, between practitioners and scholars. *Public Administration Review*.
- Dunphy, D., Benveniste, J., Griffiths, A., & Sutton, P. (2000). *Sustainability: the corporate challenge of the 21st century*. St. Leonards, Australia: Allen & Unwin.
- Ellinor, L. & Gerard, G. (1998). *Dialogue: rediscover the transforming power of conversation*. Canada: John Wiley & Sons
- Fairclough, N., Mulderigg, J. & Wodak, R. (1997). Critical discourse analysis. In T. van Dijk (ed.) *Discourse studies: A multidisciplinary approach*. (pp. 357 – 378). London: Sage.
- Fama, E. F. & Jensen, M. C. (1983). Separation of ownership and control. *Journal of Law and Economics*. 26. 301- 325.
- Feller, A. & Ryan, K., (2012). Definition, necessity and Nansen: Efficacy of dialogue in Peacebuilding. *Conflict Resolution Quarterly*. 29(4). 351-380.
- Fischer, F. (2003). *Reframing public policy: Discursive politics and deliberative practices*. Oxford: Oxford University Press.
- Foucault, M. (1984). *The Foucault reader*. Rabinow, P. (Ed.). New York: Pantheon.
- Freire, P. & Macedo, D. A Dialogue: Culture, language and Race. *Harvard Educational Review*. 65(3).
- Freire, Paolo, (2000). *Pedagogy of the Oppressed*, New York: The Continuum International Publishing Group Inc.
- Frynas, J. G., & Stephens, C. (2014). Political corporate social responsibility: Reviewing theories and setting new agendas. *International Journal of Management*. DOI: 10.1111/ijmr.12049
- Fluker, Walter, E. (2001). *Somewhere, some time, some place: The call to ethical leadership at the intersection where worlds collide*. The Leadership Centre, Morehouse College. Atlanta, Georgia.
- Fukuyama, F. (1995). *Trust*. New York: Free Press.
- Gadamer, H.G. (1979). *Truth & Method*, London: Sheed & Ward, in Bohm D., Factor D.,

- Garrett P. 1991. *Dialogue- a proposal, the informal education archives*, http://www.infed.org/archives/e-texts/bohm_dialogue.htm
- Gadamer, H.G. 1979. *Truth & Method*, London: Sheed & Ward
- Gage, R. (Trans. & Ed.) (1995). *Choose peace: A dialogue between Johan Galtung and Daisaku Ikeda*. London: Pluto Press.
- Galtung, J. (1996). *Peace by peaceful means: Peace, conflict, development and Civilization*. Oslo: International Peace Research Institute, PRIO.
- Galtung, Johan, & Jacobsen Carl G. 2000. *Searching for peace: The road to TRANSCEND*. London: Pluto Press.
- Garriga, E. and Melé, D. (2004). Corporate social responsibility theories: mapping the territory. *Journal of Business Ethics*. 53. 51–71.
- Garsten & Jacobsson. (2011). Transparency and legibility in international institutions: The UN Global Compact and post-political global ethics. *Social Anthropology*. 19(4). 378-393. doi:10.1111/j.1469-8676.2011.00171.x
- Gawerc, M. I. (2006). Peace-building: Theoretical and concrete perspectives. *Peace & Change*. 31(4). 435–478.
- Gibbert, M., Probst G. J. B. & Davenport T. H. (2003). *Cooperative case writing: A new Approach for bridging theoretical significance and practical relevance?* University of Geneva
- Gilpin, R. (1981). *War and change in world politics*. New York: Cambridge University Press
- Gioia, Dennis, A & Pitre, Evelyn, (1997). Multiparadigm perspectives on theory building. *The Academy of Management Review*, 15(4). 584-602.
- Glaser, B.G. (1992). *Basics of grounded theory analysis: emergence vs forcing*. Mill Valley, California: Sociology Press.
- Godet, M. (2000). The art of scenarios and strategic planning: Tools and pitfalls. *Technological Forecasting and Social Change*. 65. 3–22.
- Godfrey, P., & Hatch, N. W. (2007). Researching corporate social responsibility: An agenda for the 21st Century. *Journal of Business Ethics*. 70(1). 87–98.
- Goodhand, J. & Hulme, D, (1999). From wars to complex political emergencies: Understanding conflict and peace-building in the new world disorder. *Third World Quarterly*. 20(1). 13-26, DOI: 10.1080/01436599913893
- Gordon, A. (2009). *Future savvy: Identifying trends to make better decisions, manage uncertainty and profit from change*. New York, Washington D.C.: American Management Association (AMACOM).
- Goulding, C. (1998). Grounded Theory: the missing methodology on the interpretivist agenda. *Qualitative Market Research: An International Journal*. 1. 50-57.
- Grady, H. (2005). Opportunities for the UN and Civil Society to collaborate More Effectively. *Development in Practice*. (15).1. 70-76.
- Greenberg, M., Mallozi, E., & Cechvala, S. (2012), *Peacebuilding 2.0: Mapping the boundaries of an expanded field*. Alliance for Peacebuilding.
- Greenwald, H. (2008). *Organizations: Management without control*. California: Sage
- Haas M. & Kleingeld A. (1999). Multilevel design of performance measurement systems: enhancing strategic dialogue throughout the organisation, *Management Accounting Research*. 10. 233-261
- Habermas, J. (1984). *Theory of Communicative Action*. McCarthy, T. (Trans.). Boston: Beacon Press.
- Hakkarainen, K., Palonen, T., Paavola, S., & Lehtinen, E. (2004) *Communities of networks expertise: professional and education perspectives*. Oxford: Elsevier.
- Hammond, S. Anderson, R. and Cissna, K. The problematiqués of dialogue and power. In Kalbfleisch, P. J. (Ed.). (2008). (pp. 125–157). *Communication year book*. The International Communication Association, Lawrence Erlbaum Associates, Inc.

- Hamlyn, J. (2005). Challenge or risk? Towards a new age of leadership. *Journal of Convergence*. 6(4). 22-25.
- Hanson, E. (2005). Guanxi: China's common currency. *Journal of Convergence*. 6(4).
- Hansen, T. (2008). Critical conflict resolution theory and practice. *Conflict Resolution Quarterly*. 25(4). DOI: 10.1002/crq.215
- Hartzell, C. A. (1999). Explaining the stability of negotiated settlements to intrastate wars. *Journal of Conflict Resolution*, 43(1). 3–22.
- Hassall, G. (2004, December), Governance for human development, Paper presented at the Pacific Island Political Studies Association, New Caledonia, (received via email)
- Haufler, V. (2001). Is There a Role for Business in Conflict Management? *Turbulent Peace: The Challenges of Managing International Conflict*: 659–676.
- Hay, C. (2002). *Political analysis: A critical introduction*. New York: Palgrave.
- Hedeen, T. (2005). Dialogue and Democracy, Community and Capacity: Lessons for Conflict Resolution Education.
- Heikkurinen, P. & Ketola, T. (2012). Corporate responsibility and identity: from a Stakeholder to an awareness approach. *Business Strategy and the Environment*. 21. 326–337. DOI: 10.1002/bse.744
- Hellmüller, S. (2013). The power of perceptions: Localizing international peacebuilding Approaches. *International Peacekeeping*. 20(2). 219-232. DOI:10.1080/13533312.2013.791570
- Hellmüller, S. (2014). International and local actors in peacebuilding: why don't they cooperate? *Working Paper 4/2014*. Swiss Peace Foundation.
- Héritier, A. (Ed.) (2002). *Common goods: reinventing European and international governance*. Boulder, CO: Rowman and Littlefield.
- Hesselbein, F., Goldsmith, M. & Beckhard, R. (Eds.) (1997). *The Organization of the future*. San Francisco: Jossey-Bass.
- Hira, A. & Cohn, T. (2003). Toward a theory of global regime governance. *International Journal of Political Economy*. 33(4). 4-27.
- Hoffman (2004), Peace and conflict impact assessment methodology. In *The Berghof Handbook*, Berghof Research Center for Constructive Conflict Management.
- Holmström, S., & Luhmann, N. (2007). Contingency, risk, trust and reflection, *Public Relations Review*. 33. 255-262.
- Hoover, J. (2011) Dialogue: Our past, our present, our future, *Journal of Intercultural Communication Research*. 40(3). 203-218. DOI: 10.1080/17475759.2011.617771
- Horowitz, Irving L. 1962. Consensus, conflict and cooperation: A sociological inventory. *Social Forces*. 41(2). 177-188.
- Hummels, H. & Karssing, E. (2000). 'Ethiek organiseren' (Organising ethics). In Jeurissen, R.J.M. (Ed.), *Bedrijfsethiek een goede zaak (Business Ethics: a Good Thing to Do)*: 196–226. Assen: Van Gorcum
- IEP Discussion paper (2009). Peace, its causes and economic value. Australia,
- Iff, A., Alluri, R. and Hellmüller, S. (2012). The Positive contributions of businesses in transformations from war to peace. Working Paper 2. Swiss Peace Foundation.
- Iedema, R. & Wodak, R. (1999). Introduction: Organizational discourses and practices. *Discourse and Society*. 10(1). 5-19.
- Imboden, B. (2012). Unpacking the peacekeeping-peacebuilding nexus: A human security proposal, *Conflict Resolution Quarterly*. 30(2). DOI: 10.1002/crq.21057
- Innes, J. E., & Booher, D. E. (2010). *Planning with complexity: An introduction to collaborative rationality for public policy*. London and New York: Routledge.
- Jacobs, C. & Coghlan, D. (2003). Organizational responsiveness through dialogue. Working Paper 29.

- Jankelovich, D. (2001). *The magic of dialogue: transforming conflict into cooperation*. New York, NY: Touch Stone.
- Jantzi, T & Jantzi, V. (2009). Development paradigms and peacebuilding theories of change: Analysing embedded assumptions in development and peacebuilding. *Journal of Peacebuilding & Development*. 5(1). 65-80.
DOI: 10.1080/15423166.2009.128586577324
- Jensen, M. C. & Meckling, W. F. (1976). Theory of the firm: Managerial behavior, agency costs, and ownership structure. *Journal of Financial Economics*. 3. 305-360.
- Jonker J. & Nijhof, A. (2006). Looking Through the eyes of others: assessing mutual expectations and experiences in order to shape dialogue and collaboration between business and NGOs with respect to CSR. *Corporate Governance*. 15(4). 456-466.
- Justino, P. (2012). Shared societies and armed conflict: Costs, inequality and the benefits of peace. *IDS Working Paper 410*. Institute of Development Studies.
- Kanagaretnam, P. and Brown S. (2005). *Business, Conflict and Peacebuilding: An Operational Framework*. Canada: Canada Peacekeeping Press.
- Karam, A. (2000). Women in war and peace-building: The roads traversed, the challenges ahead. *International Feminist Journal of Politics*. 3(1). 2-25. DOI: 10.1080/14616740010019820
- Kay, S. (2004). Globalization, power, and security. *Security Dialogue*. 35(1).
- Keisler & Sproul, (1982). Managerial response to changing environments; perspectives and problem sensing from social cognition. *Administrative Science Quarterly*. 37. 548 –570
- Kell, G. (2005). The global compact: Selected experiences and reflections. *Journal of Business Ethics*. 59. 69-79.
- Kent, M. and Taylor, M. (2002). Toward a dialogic theory of public relations. *Public Relations Review*. 28.21-37.
- Killick, N., Srikantha V. S., & Gündüz, C. (2005). *The role of local business in peacebuilding*. Berghof Research Centre for Constructive Conflict Management, Handbook, 2005
- Kim, H. (2009). Introducing the new concept of national power: From the network perspective, *Peace Economics, Peace Science and Public Policy*. 15(1).
- Knight, W. A. (2004). Peacebuilding theory and praxis. In *Building sustainable peace*. T Keating & W.A. Knight. Edmonton & Tokyo, United Nations University Press and the University of Alberta
- Komives, S., Longerbeam, S., Owen, A., Mainella, F., & Osteen, L. (2006). A leadership identity development model: applications from grounded theory.
- Küpers, W. (2011). Integral Responsibilities for a Responsive and Sustainable Practice in Organization and Management, *Corporate Social Responsibility and Environmental Management*. 18. 137–150.
- Karlberg, M., (2008). Discourse, Identity, and Global Citizenship *Peace Review: A Journal of Social Justice*. 20. 310–320 Copyright # Taylor & Francis Group, LLC DOI: 10.1080/10402650802330139
- Kelly M., & Baker C. (2012). *Interpreting the Peace: Peace Operations, Conflict and Language in Bosnia-Herzegovina* by London: Palgrave Macmillan.
- Kögler, H. H. (1996). *The Power of Dialogue: Critical Hermeneutics after Gadamer and Foucault*. Cambridge, Massachusetts; London, England: The MIT Press.
- Kolk, A. & Lenfant, F. (2013). Multinationals, CSR and partnerships in Central African conflict countries. *Corporate Social Responsibility and Environmental Management*. 20, 43 – 54. DOI: 10.1002/csr.1277
- Kruckeberg, D. (1993). “Ethical Values Define Public Relations Community,” *Public Relations Update* 2, 1-2.

- Kuhn, Thomas S. (1970). *The Structure of Scientific Revolutions*. Chicago: The University of Chicago Press
- Kunseler, E., Tuinstra, W., Vasileiadou, E., & Petersen, A. (2015). The reflective futures practitioner: Balancing salience, credibility and legitimacy in generating foresight knowledge with stakeholders. *Futures*, 66, 1 – 12. <http://dx.doi.org/10.1016/j.futures.2014.10.006>
- Kuttner, R. (2011) Conflict Specialists as Leaders: Revisiting the Role of the Conflict Specialist from a Leadership Perspective, *Conflict Resolution Quarterly*, vol. 29, no. 2, Winter 2011
- Lang, A. & Tenbücken, M. (2006). State-business relations: mapping the theoretical landscape. Paper presented at IIPSA World Congress, Section 38 – Business and Politics.
- Lane, A. (2005). Is dialogue the key to pandora's box? Proceedings, International Communication Association (ICA) Annual conference. New York, U.S.A.
- Lanoszka, (2003). Emergence of the new actors within the World Trading System. *Int'l. Journal of Political Economy*, vol. 33(4), 43–59.
- Lambourne, W. & Herro, A. (2008). Peacebuilding theory and the United Nations Peacebuilding Commission: implications for non-UN interventions, *Global Change, Peace & Security*, 20(3). 275-289.
- Lappin, R., (2009), Peacebuilding and the promise of transdisciplinarity, *International Journal on World Peace*. 26(3). 69-76.
- Lederach, J. (2005), *The moral imagination: The art and soul of building peace*. Oxford: Oxford University Press
- Lederach, J. P (1995), *Preparing for Peace: Conflict Transformation across cultures*. Syracuse, New York: Syracuse University Press
- Lederarch, J. (2003). *Preparing for peace: Conflict transformation across cultures*. Syracuse, New York: Syracuse University Press
- Lederach, John Paul. Conflict Transformation. Beyond Intractability. Eds. Guy Burgess and Heidi.
- Lederach (2008). The role of corporate actors in peace-building processes. In Williams. O. (Ed.), (2008). *Peace through commerce*. (pp. 96-106). Notre Dame, Indiana: University of Notre Dame.
- Leeper, R. (1996), Moral Objectivity Jurgen Habermas's Discourse Ethics, and public relations, *Public Relations Review* 22(2) 133-150
- Ledingham, J. & Brwain. S. (1998) Management in Public Relations: Dimensions of an Organization- Public Relationship, *Public Relations Review*, 24(1). 55-65.
- Linder, S. (2002). Roots of dialogue. *The Transformative Power of Dialogue*. 12. 53–74.
- Lessig, Lawrence, 1995. *The Regulation of Social Meaning*, Chicago, University of Chicago Press
- Lipshitz, R., Ron, N., & Popper, M. (2004). Retrospective sensemaking and foresight: Studying the past to prepare for the future. In Tsoukas, H & Shepherd J. (2004), *Managing the Future*, (pp. 98-108). Oxford: Blackwell
- Lotz, C. (2012) Financing For Peacebuilding: An Update, *Journal of Peacebuilding & Development*, 7(2). 89-95. DOI: 10.1080/15423166.2012.744163
- Lotze, W. & De Coning, C. (2010) Looking Back when Looking Forward: Peacebuilding Policy Approaches and Processes in Africa, *Journal of Peacebuilding & Development*, 5(2), 107-112, DOI: 10.1080/15423166.2010.802719298763
- Lubatkin, M., Lane, P. J., Collin, S., & Very, P. (2006). An embeddedness framing of Governance and opportunism: Towards across-nationally accommodating theory of agency. *Journal of Organizational Behavior*, (in press).D OI: 10.1002/job 402

- Macnab, K. (2003). Peace with justice. *Annual Report of the Centre for Peace and Conflict Studies*. Sydney: CPACS, University of Sydney.
- Maes, Rik, 2005. "Learning as being-in-the-world", *Journal for Convergence*, 6(4),
- MacGinty Everyday peace: Bottom-up and local agency in conflict-affected societies, *Security Dialogue* 2014.45(6). 548– 564.
- Malthotra, K.M., & Birks, D.F. 2003. *Marketing Research: An Applied Approach*. Essex: Prentice-Hall, Inc
- Mani, R. (2002). *Beyond retribution: seeking justice in the shadows of war*. Cambridge, UK: Polity Press.
- Maon, F., Lindgreen, A. & Swaen, V. (2010), Organizational Stages and Cultural Phases: A Critical Review and a Consolidative Model of Corporate Social Responsibility Development., *International Journal of Management Reviews*. DOI: 10.1111/j.1468-2370.2009.00278.x278 20.
- Maon, F., Lindgreen, A. & Swaen, V. (2009), Designing and Implementing Corporate Social Responsibility: An Integrative Framework Grounded in Theory and Practice, *Journal of Business Ethics*, 87:71-89 DOI 10.1007/A10551-008-9804-2
- Maturana, H. R., & Varela, F. J. (1980). Autopoiesis and cognition. Boston Philosophy of Science, 42. Boston MS. D. Reidal.
- Marsella, A. J. (2005). Culture and conflict, understanding, negotiating and reconciling conflicting constructions of reality. *International Journal of Intercultural Relations*. 29. 651 - 763
- Marcus, G. (2006). Leadership & development: The case for leading by serving. *The Journal for Convergence*. 6 (4). Johannesburg: Axius. 16-20
- Mayes, R., Pini, B., McDonald, P. (2012). Corporate social responsibility and the parameters of dialogue with vulnerable others, *Australia Organization* 20(6) 840– 859 DOI: 10.1177/1350508412455083
- Mayntz, R. (2002). Common goods and governance. In *Common Goods: Reinventing European and International Governance*, Héritier A. (ed.), 15–25. Boulder, CO: Rowman and Littlefield.
- McCarthy, T. (1978). *The critical theory of Jurgen Habermas*. Cambridge: MIT Press.
- McElhaney, K. (2009). A strategic approach to corporate social responsibility, *Executive Forum*.
- Meindl, J., Stubbart, C. & Porac, J. (Eds.). (1996). *Cognition within and between organizations*. Thousand Oaks, CA: Sage.
- Menkel-Meadow, C. (2001). And now a word about secular humanism, spirituality, and the practice of justice and conflict resolution, *Fordham Urban Law Journal*.
- Metcalf (2010), Economic turbulence and global governance: The crisis – challenges for public management. 14th Conference of the International Research Society for Public Management. Durham University Business School.
- Miall, H. (2004). Conflict transformation: A multi-dimensional task. Berghof Handbook.
- Miles, M. B. & Huberman A.M., 1994. *Qualitative Data Analysis: an expanded Sourcebook of New Methods*. Thousand Oaks. CA: Sage Publications.
- Miller, C. (1995). *The empowered leader: 10 Keys to servant leadership*. Broadman & Nashville, TN: Holman
- Mingers, J. & Brocklesby, J. (1997). Multimethodology: Towards a framework for mixing methodologies. *Omega International Journal of Management Science*. 25(5). 489-509.
- Monshipouri, M., Welch, E. & Kennedy, E. (2003) Multinational corporations and the ethics of global responsibility: Problems and possibilities. *Human Rights Quarterly*, 25(4). 965 – 989. DOI: 10.1353/hrq.2003.0048

- Montessori, D. & Freire. (2005) *Conflict Resolution Quarterly*. 23(2). DOI: 10.1002/crq.132
- Moosa, Z. Rahmani, M. & Webster, L. (2013). From the private to the public sphere: New research on women's participation in peace-building. *Gender & Development*. 21(3). 453-472, DOI: 10.1080/13552074.2013.846585
- Morgan G. & Smircich. L 1980. "The case for qualitative research" *Academy of Management Review*. 5. 491-500.
- Mullenbach, M. (2006). Reconstructing strife-torn societies: Third party peacebuilding in intrastate disputes . Conflict Prevention and Peacebuilding. In *Post-War Societies: Sustaining the Peace*. Mason, D. T., & Meernik, J. D. (Eds.). (2006). (pp. 53–80). London: Routledge.
- Mwagiru, N. (2005). Impacts of Globalisation on Regional Cooperation and Integration: A focus on the East African Community", Masters Dissertation, Department of International Relations, Johannesburg: University of the Witwatersrand.
- Mwagiru, N. & Mwagiru, N. (2006). Lifting, learning, leading: the voices of women in higher education. *Journal For Convergence*. 32-35.
- Neethling, T. (2009). Whither peacekeeping in Africa: Revisiting the evolving role of the United Nations, *African Security Review*. 18(1)
- Nelson, J. (2000). *The Business of Peace: The Private Sector as a Partner in Conflict Prevention and Resolution*. International Alert.
- Newman E. (2013). The violence of state building in historical perspective: implications for peacebuilding, *Peacebuilding*, 1:1, 141-157, DOI: 10.1080/21647259.2013.756281
- Newman E. (2011) A Human Security Peace-Building Agenda, *Third World Quarterly*, 32:10, 1737-1756, DOI: 10.1080/01436597.2011.610568
- Noland, J., & Phillips, R. (2010). Stakeholder engagement, discourse, ethics and strategic management. *International Journal of Management Reviews*. 39-49. DOI: 10.1111/j.1468-2370.2009.00279.x
- Nonaka, I & Takeuchi, H. (1995). *The knowledge-creating company*, New York: Oxford University Press
- O'Callaghan, J. (1996), Grounded theory: a potential methodology. *Counselling Psychology Review*. 11(1), 23-8.
- Owen, H. (1999). *The spirit of leadership*. San Francisco: Berrett-Koehler.
- Paffenholz, T. (2014). International peacebuilding goes local: analysing Lederach's conflict transformation theory and its ambivalent encounter with 20 years of practice. *Peacebuilding*. 2(1), 11-27, DOI: 10.1080/21647259.2013.783257
- Paris, R. (2004). *At War's End: Building Peace after Civil Conflict*. Cambridge: Cambridge University Press.
- Pearce, W. B., & Cronen, V. E. (1980). *Communication, action, and meaning: the creation of social realities*. Praeger.
- Pearce. J.A. & Doh, J. P. (2005). The high impact of collaborative social initiatives. *MIT Sloan Management Review Magazine*.
- Pearson, R. A.(1989). A theory of public relations ethics. Doctoral Dissertation. Ohio University, Athens.
- Peters, T. (1992). *Necessary disorganisation for the nano-second nineties*, London: Macmillan.
- Pickerill, J. (2009). Finding common ground? Spaces of dialogue and the negotiation of Indigenous interest in environmental campaigns in Australia. *Geoforum*. 40. 66-79
- Pinkney, S. (2005). *Mind Your Own Business: Multinational Corporations, Corporate Social Responsibility & Conflict*.
- Phiri, S., & April, K. (2014). Values: Self-reports of lived congruency. *Effective Executive*, 17(2), 20-39.

- Ponzio, R. (2010) Strategic Policy Frameworks as Peacebuilding Tools: A Comparative Study, *Journal of Peacebuilding & Development*. 5(2). 6-19. DOI: 10.1080/15423166.2010.766938236986
- Porter, E. (2003) Women, Political Decision-Making, and Peace-Building, *Global Change, Peace & Security: formerly Pacifica Review: Peace, Security & Global Change*, 15:3, 245-262, DOI: 10.1080/0951274032000124965
- Postma, T. & Liebl F. (2005). How to improve scenario analysis as a strategic management tool?. *Technological Forecasting & Social Change*. 72. 161–173.
- Pralahad C. K. & Bettis R. A. 1986. "The Dominant Logic: A New Linkage Between Diversity and Performance", *Strategic Management Journal*. 7. 485-501.
- Puffer, S., & McCarthy D. (2008). Ethical turnarounds and transformational leadership: A global imperative for corporate social responsibility. *Thunderbird International Business Review*. 50(5).
- Pugh, M. ed. (2000). The social–civil dimension. In *Regeneration of War-torn Societies*. London: Macmillan Press
- Rabinow P, Sullivan WM. 1987, 1979. *Interpretive social science. A second look*. University of California Press: Berkeley, CA.
- Ralph, P. (2000). The Seeker and the Sage. In Carr. C. (Ed.). (2000). *The book of war: Sun Tzu, 'The art of warfare' & Karl Von Clausewitz, 'On war'*. New York: Modern Living Library
- Rasche, A. & Gilbert, D. U. (2012). Institutionalizing global governance: the role of the United Nations global compact. *Business Ethics Review: A European Review* 21(1). 100 – 114 doi: 10.1111/j.1467-8608.2011.01642.x
- Reychler, L. (2006). Challenges of peace research, *International Journal of Peace Studies*, 11(1).
- Reychler, L & Stellamans, A. (2005). Research peacebuilding leadership. Conflict resolution and Peacebuilding Commission (CPRB), International Peace Research Association, Sopran, Hungary. 71(2).
- Richmond, O. P (2014) New Approaches to Peacebuilding, *International Peacekeeping*. 21(5). 696-700.
- Rik M. (2005). Learning as being-in-the-world. *Journal for Convergence*, 6(4).
- Richmond O. (2013). The Legacy of State Formation Theory for Peacebuilding and State building, *International Peacekeeping*. 20(3). 299-315. DOI:10.1080/13533312.2013.838398
- Ricigliano, R. (2003). Networks of effective action: Implementing an integrated approach to peacebuilding. *Security Dialogue*. 34(4).
- Roberts, D. (2006). Human security or human insecurity? Moving the debate forward. *Security Dialogue* 37(2). 249–261.
- Roche C. (1994) Operationality in turbulence: the need for change, *Development in Practice*, 4:3, 160-172
- Rodman, K. (2014) Justice as a dialogue between law and politics: embedding the International Criminal Court within conflict management and peacebuilding. *Journal of International Criminal Justice*. 12. 437-469.
- Roman, J. (2005), A study of organisational dialogue: Facing the truth, gain inspiration and creating understanding of the function of the organisation, Doctoral Dissertation, Helsinki University of Technology
- Rosenau, J. (1984). A pre-theory revisited: World politics in an era of cascading interdependence. *International Studies Association*. 28. 245-305.
- Rosenau, J. N, (1990). *Turbulence in the world of politics: A theory of change and continuity*. Princeton, New Jersey: Princeton University Press,

- Rosenau, J.N. (1995). Governance in the twenty-first century. *Global Governance*. 1(1). 13-43.
- Russell, R. (2001). The role of values in servant leadership, *Leadership and Organisational Development Journal*, 22(2). 76 - 83
- Samuels, K. (2006). 'Post-Conflict Peace-Building and Constitution-Making', *Chicago Journal of International Law*, 6(2), 663–82.
- Sandy, L. R. & Perkins R. Jr. (2002). The nature of peace and its implications for peace Education. *The Online Journal of Peace and Conflict Resolution*. 4. (2). www.trinstitute.org/ojpcr/_2natp.pdf
- Saunders, T. (1995), trans. Aristotle, "The State exists by nature", in *Politics Books I and II*. Clarendon Press, Oxford
- Sawa, K. & Gunji Y. (2007) Dialogue and causality: Global description from Local observations and vague communications, *Biosystems*. 90. 783–791.
- Sayers, J. (2005) Guest Editors Introduction, Do more good, do less harm: development and the private sector, *Development in Practice*. 15(3&4). 251 – 268.
- Schelling, Thomas, C. (1973). *The Strategy of Conflict*, Harvard: Oxford University Press.
- Scherer, A.G. and Palazzo, G. 2007. 'Toward a political conception of corporate responsibility: business and society seen from a Habermasian perspective'. *Academy of Management Review*, 32:4, 1096–1120.
- Scherer, A.G. and Palazzo, G. (2011). 'The new political role of business in a globalized world: a review of a new perspective on CSR and its implications for the firm, governance, and democracy'. *Journal of Management Studies*, 48:4, 899–931.
- Schimmel N. (2009) Towards a sustainable and holistic model of peace education: a critique of conventional modes of peace education through dialogue in Israel, *Journal of Peace Education*, 6:1, 51-68, DOI: 10.1080/17400200802658365
- Schirch, L. (2008), Strategic Peacebuilding: State of the Field, *South Asian Journal of Peacebuilding*, 1(1) retrieved from <http://www.wiscomp.org/peaceprints.htm>
- Schwandt, D. R. & Gorman, M. (2004) Foresight or foreseeing? A social action explanation of complex collective knowing. In Tsoukas, H & Shepherd J. (2004), *Managing the Future*, (pp. 77-97). Oxford: Blackwell
- Schwarz, (2005). Post-conflict Peacebuilding: The Challenges of Security, Welfare and Representation, *Security Dialogue*. 36(4). 429 - 446
- Schoemaker, M., Nijhof, A. & Tonker, J. (2006). Human value management. The influence of the contemporary developments of Corporate Social Responsibility and Social Capital on HRM. *Management Revue*, 17(4) *Special Issue: The Value of HRM?! Optimising the Architecture of HRM*. 448-465
- Scott, A. (2008). The United Nations Peacebuilding Commission: An Early Assessment, *Journal of Peacebuilding & Development*, 4(2), 7-19, DOI: 10.1080/15423166.2008.755428327083
- Senge, P. (1990). *The fifth discipline: The art and practice of the learning organization*. New York: Doubleday
- Siltaoja M. & Onkila, T. (2013). Business in society or business and society: the construction of business-society relations in responsibility reports from a critical discursive perspective. *Business Ethics: A European Review* 22(4). 358 - 373
- Slotin, J. & Chandran, R. (2010). Strategic Planning, Peacebuilding and State building: Input to the International Dialogue on Peacebuilding and State building, *Journal of Peacebuilding & Development*, 5:2, 81-85, DOI: 10.1080/15423166.2010.968911173268

- Smelser, Neil J. (1986). "External and Internal Factors in Theories of Social Change", paper presented at the German-American Conference on Social Change and Modernization, Berkeley, California
- Smith, D. (2004). *Getting their act together: Towards a strategic framework for peacebuilding. Overview report for the Joint Utsein study of peacebuilding*. Evaluation Report 1. Royal Norwegian Ministry of Foreign Affairs.
- Smith M. K., 2001. Dialogue and conversation. *The encyclopaedia of informal education*, www.infed.org/biblio/b-dialog.htm
- Söderbaum, P. (2009), Making actors paradigms and ideologies visible in governance for sustainability, *Sustainable Development*, 17, 70-81
- Soetanto, R., Dainty A., Goodier, C. & Austin, A. (2011). Unravelling the complexity of collective mental models: A method for developing and analysing scenarios in multi-organisational contexts, *Futures* 43, 890–907
- Stains, R. (2012), Reflection for connection: Deepening dialogue through reflective Processes, *Conflict Resolution Quarterly*, 30 (1), DOI: 10.1002/crq.21053
- Stedman, S. and Rothchild, D. (1996). 'Peace Operations: From Short-Term to Long-Term Commitment', *International Peacekeeping*. 3(2), 17–35.
- Steier, F. (ed. 1991). *Research and Reflexivity*. London: Sage.
- Stein, J. (2001). *The Cult of Efficiency*. Toronto: House of Anansi Press Ltd.
- Stein, J. (2000). Image, identity & conflict", in Crocker, C., Hampson, O., & Aall P. (eds) (2000). *Managing global chaos: Sources of and responses to international conflict*, Washington DC: United States Institute of Peace Press
- Stocks, A., April, K., & Lyton, N. (2012). Locus of control and subjective well-being – a cross-cultural study. *Problems and Perspectives Management*, 10(1)
- Stohl, C. (1995), *Organizational communication: Connectedness in action*, California: Sage
- Stone, G., Russell, R., & Patterson, K. (2004) Transformational versus servant leadership: a difference in leader focus. *The Leadership and Organization Development Journal* 25(4), pp. 349 – 361. DOI 10.1108/01437730410538671
- Stover E. & Weinstein, H. (Eds.). (2004). Conclusion: A common objective, a universe of alternatives', in *My neighbor, my enemy: Justice and community in the aftermath of mass atrocity*. Cambridge: Cambridge University Press, (2004). (pp. 323–342).
- Strauss, A. & Corbin, J. (1990). *Basics of qualitative research*, Newbury Park: SAGE
- Stritzel, H. (2007). Towards a theory of securitization: Copenhagen and beyond. *European Journal of International Relations*. 13(3). 357-383.
- Switzer, J., H. Ward, (2004). Enabling Corporate Investment in Peace: An Assessment of Voluntary Initiatives Addressing Business and Violent Conflict, and a Framework for Policy Decision-making. International Institute for Environment, Development, International Institute for Sustainable Development, Canada Dept of Foreign Affairs, and International Trade. Institute international du développement durable.
- Theimann, April, K. & Blass, (2006), Context Tension: Cultural Influences on Leadership and Management Practice, *Reflections, The Sol Journal of Knowledge, Learning and Change*. 7(4). 38-51.
- Thomas, K. W. (1992). Conflict and Negotiation Process in organizations. In M. D. Dunnette & L. M. Hough (Eds), *Handbook of industrial and organizational psychology* (2nd ed., 651-717). Palo Alto, CA: Consulting Psychologists Press.
- Tokyo International Conference on African Development TICAD Conference 2013, 31 May 2013
- Toynbee, A. (1998). *Mankind and mother earth*. London: Paladin

- Tripathi, S., and Gündüz, C. (2008). A Role for the Private Sector in Peace Processes?: Examples, and Implications for Third-party Mediation. HD Centre for Humanitarian Dialogue.
- Tullberg, J. (2005). Reflections upon the responsive approach to corporate social responsibility. *Business Ethics: A European Review*. 14(3)
- UNCTAD, (1999). Transnational corporations. 8(3). Division on Investment, Technology and Enterprise Development.
- UNESCO, Violence as Language, Violence as language, (2005), TakingITGlobal Magazine, United Nations, (1996). *An Inventory of Post-Conflict Peacebuilding Activities*. New York, United Nations
- UN Declaration and Programme of Action on a Culture of Peace, (1999), 53/243.
- United Nations Security Council, (2001) 'Statement by the President of the Security Council', S/PRST/2001/5, UN Security Council, February
- UN Peacekeeping Website, (<http://www.un.org/en/peacekeeping/operations/peace.shtml>)
- United Nations, (2006). Executive Office of the Secretary-General, Inventory of United Nations Capacity in Peacebuilding, New York: United Nations
- UN Peacebuilding Commission Working Group Report (2010), Emerging Lessons and Practices in Peacebuilding, 2007 – 2009
- “UN, Report of the Panel on United Nations Peace Operations,” October 2000. Accessed at http://www.un.org/peace/reports/peace_operations/.
- Uvin, P. (2002) The Development/Peacebuilding Nexus: A Typology and History of Changing Paradigms, *Journal of Peacebuilding & Development*, 1:1, 5-24, DOI: 10.1080/15423166.2002.979203266676
- Wa Thiongo, Ngũgĩ, (1986). *Decolonising the mind: The politics of language in literature*. Kenya: Heinemann.
- Westley, K., Olsson, P., Folke, C., Homer-Dixon, T., Vredenburg, H., Loorbach...van der Leeuw, S. (2011). Tipping towards sustainability: emerging pathways of transformation. *AMBIO*. 40. 762 – 780. DOI 10.1007/s13280-011-0186-9
- Van Der Heijden, K. (2000). Scenarios and forecasting: Two perspectives, *Technological Forecasting and Social Change*, 65, 31 – 36.
- Varney, J. (1996). Techniques: The power of dialogue. *Management Development Review*. 9(2). 30-32.
- Veríssimo, J. & Lacerda, T. (2005). Does integrity matter for CSR practice in organizations? The mediating role of transformational leadership in *Business Ethics: A European Review*, John Wiley & Sons, Ltd. Oxford.
- Wachira, G (Ed.). (2005). *Agenda for conflict prevention and peacebuilding in Africa*. Nairobi: NPI Africa.
- Wa Thiongo, Ngũgĩ, (1986). *Decolonising the Mind*, London: Heinemann, p. ix
- Waldman, D. & Siegel, D. (2008). Defining the socially responsible leader, *The Leadership Quarterly*, (19). 117–131.
- Walker, D., & Emborg, J. (2012). The Unifying Negotiation Framework: A Model of Policy Discourse Conflict Resolution Quarterly. 30(1). DOI: 10.1002/crq.21045
- Wenger, A., and D. Möckli. (2003). *Conflict prevention: The untapped potential of the business sector*. London: Lynne Rienner.
- Webb, S. (2009), Expanding Corporate Responsibility: The Role Of Business In Creating Sustainable Peace And Security, Masters Dissertation, George Town University, Washington DC.
- Whitehead. A. N. (1933). *Adventures of Ideas*. Harmondsworth, Middlesex: Penguin Books.
- Williams. O. (Ed.), (2008). *Peace Through Commerce*. Notre Dame, Indiana: University of Notre Dame Press.

- Wilson, I. (2000). From scenario thinking to strategic action. *Technological Forecasting and Social Change*. 65. 23–29.
- Winckler, O., Beate-Bull, A., & Kennedy-Chouane, M. (2014). *Evaluation methodologies for aid in conflict*. Oxon: Routledge.
- Wintersteiner W. (2013). Building a global community for a culture of peace: The Hague appeal for peace global campaign for peace education (1999–2006). *Journal of Peace Education*. 10(2). 138-156. DOI: 10.1080/17400201.2013.790250
- World Slavery Report (2014). Hope for Children Organisation. Australia.
- Young, O. (1999). *Governance in world affairs*. Ithaca: Cornell University Press.
- Zakheim (2007)
- Zahra, S. (2007). An Embeddedness Framing of Governance and Opportunism: Towards a Cross-Nationally Accommodating Theory of Agency: Critique and Extension. *Journal of Organizational Behaviour*. 28(1). 69-73.
- Zhang, X., Cao, Q. & Tjosvold, D. (2011). Linking transformational leadership and team performance: a conflict management approach. *Journal of Management Studies*. 48(7). doi: 10.1111/j.1467-6486.2010.00974.x
- Zikmund, W. (1997). *Business research methods*. Fort Worth: Harcourt Brace College.

Appendix 1 – Phd Research Survey and Strategic Interview Protocol Questions

PhD Research Survey Interview Questions

1. What is your responsibility as a leader to the internal community of the organisation?
2. How do you as a leader communicate your values, vision, mission and objectives to the stakeholders of your organisation?
 - a. Internal stakeholders within your organisation?
 - b. Vendors to the organisation?
 - c. Suppliers to your organisation?
 - d. Other external stakeholders which your organisation serves?
3. What are effective personal leadership strategies for strengthening relations and building trust between yourself and your employees? Can you give one example of trust-building?
4. In your view, is your leadership strengthened by the cultivation of relationships through inter and intra-organisational dialogue and cooperation? If so, how is this the case?
5. What is the role of leadership in establishing dialogue between the organisation and its stakeholders?
6. What are effective leadership dialogical techniques for engendering commitment from employees? Please provide one example.
7. How important are dialogical and conversational techniques (such as conversation, social networking, negotiation) in growing your personal, and organisational, influence among your suppliers, vendors, and other stakeholders? Can you provide examples of cases where this has recently occurred?
8. In which ways can you, as a leader use dialogue and engagement strategies to enhance relationships with the communities you serve? Can you provide two examples of such instances?
9. What are effective organisational leadership dialogical strategies for strengthening relations between yourself and your stakeholders?
10. What do you consider to be your collaborative leadership responsibility with:
 - a. Leaders in your organisation?
 - b. Leaders in other organisation?

Appendix 2 – Test Group Survey Questions

TEST GROUP SURVEY QUESTIONS

Leadership, Dialogue & Discourse, and Peace Building

- In your view, what do you think the role of dialogue should be in the resolution of differences/conflicts between parties?
- In the context of Africa, in what ways can leadership effectively facilitate processes of dialogue for peace building?
- In your view, what factors can best contribute to harmonious intercultural discourse/dialogue between leaders?

Appendix 3 – List of Organisations

LIST OF ORGANISATIONS

SERENA HOTELS

	Serena Hotels	Management Role
1	Serena Hotels	Finance Director
2	Serena Hotels	Group Operations Director
3	Zanzibar Serena Inn, Zanzibar	General Manager
4	Serena Hotels	Group Human Resources Manager
5	Lake Manyara Serena Safari Lodge, Tanzania	Manager
6	Mombasa Serena Beach Hotel & Spa, Kenya	General Manager
7	Serena Hotels	Group Financial Controller
8	Kirawira Serena Tented Camp, TZ	Manager
9	Serengeti Serena Safari Lodge, Tanzania	Manager
10	Kilaguni Serena Safari Lodge	Manager
11	Masai Mara Serena Safari Lodge, Kenya	Manager
12	Sweet Waters Tented Camp	Manager
13	Kampala Serena Hotel, Uganda	Manager
14	Serena Hotels	Managing Director, CEO
15	Nairobi Serena Hotel, Kenya	General Manager
16	Serena Hotels	Regional Sales & Marketing Director
17	Kigali Serena, Rwanda	General Manager, Country Manager
18	Samburu Serena Safari Lodge, Kenya	Manager
19	Serena Hotels	Regional Sales Manager
20	Serena Hotels, Tanzania	General Manager, Serena Hotels, Tanzania
21	Serena Hotels	General Manager Lodges, Serena Hotels
22	Serena Hotels	Personal Assistant to Managing Director, CEO
23	Amboseli Serena Safari Lodge, Kenya	Manager
24	Ngorongoro Serena Safari Lodge, Tanzania	Manager
25	Mountain Lodge	Manager
26		Regional Internal Auditor

NATION MEDIA GROUP, NMG, NAIROBI, KENYA

	Nation Media Group - Management Role
1	Nation Media Group
2	Distribution Manager
3	Group Audit Manager
4	Business Development Director
5	Human Resources Manager
6	Head of IT
7	Marketing Director
8	Group Managing Editor for Convergence and New Products
9	Training Manager
10	Company Secretary
11	General Financial C?/Internal Audit Manager
12	General Manager
13	Editor
14	Business Component Manager
15	General Manager NTV, UGANDA & General Manager, Television
16	Managing Director, Digital & Broadcasting Division
17	General Manager, Uganda
18	Head of Procurement
19	GFC, Programmes, Radio
20	New Manager NTV
22	Group Strategic Relations
25	Editorial Director
26	Managing Editor
27	General Manager, CEO
28	Branch Distribution Manager
	Director of Group's Subsidiary Companies

THE DAN ELDON PLACE OF TOMORROW, THE DEPOT

	Management Role
1	Chairman, CEO
2	Operations & Administration
3	CEO
4	Sales & Marketing Manager
5	Administration Assistant
6	Administration Assistant
7	Trainers
8	Training

THE COURAGE TO LEAD INSTITUTE

	Management Role
1	Founder and Director
2	Founder and Director

CEOs, OTHER ORGANISATIONS

		Management Role
1	KCA University	Vice Chancellor
2	Safaricom	Chief Financial Officer
3	Safaricom	Chief Investor Relations
4	Safaricom	Head of Call Centre Department
5	Safaricom	Chief Commercial Officer
6	Safaricom	Chief Supply Chain Officer
7	Safaricom	Chief Officer, New Products
8	Nation Media Group	CEO, Managing Director
9	Steadman	Chief Financial Officer
10	APA	Chartered Insurer
11	Davis & Shirliff	Managing Director
12	Galana Oil	Managing Director
13	Diamond Trust Bank, DTB	Managing Director, CEO
14	Kenya Commercial Bank, KCB	CEO
15	UUNET	Managing Director
16	Kenya Sweets Limited	Finance Manager
17	Royal Media Services	Group Commercial Director
18	Orange	CEO
19	Kenya Institute of Administration, KIA	Director & CEO
20	Karen Hospital	CEO

EMERGING LEADERS, OTHER ORGANISATIONS

		Management Role
1	African Wildlife Foundation, AWF	Director, AWF
2	Aga Khan Educational Services	Head of School
3	Aga Khan Educational Services	Head of Education
4	APA Insurance Ltd.	Claims Manager
5	APA Insurance Ltd.	Legal Officer
6	APA Insurance	Human Resources Officer
7	APA Insurance Ltd.	Human Resources
8	APA Insurance Ltd.	Health Operations Manager
9	APA Insurance Ltd.	Finance
10	APA Insurance Ltd.	Branch Operations Manager
11	APA Insurance	Deputy Finance Manager
12	Diamond Trust Bank, DTB	AGM New Initiatives
13	Diamond Trust Bank, DTB	Senior Manager, ICT
14	Diamond Trust Bank, DTB	Operations Manager
15	Diamond Trust Bank, DTB	Legal Officer
16	Diamond Trust Bank, DTB	General Manager, Risk Management
17	Diamond Trust Bank, DTB	Senior Manager
18	FTS Scientific	CEO
19	Galana Oil	Finance Manager
20	Glacier Products	General Manager
21	KCA University	Associate Dean
22	KCA University	Dean of Students
23	KCA University	Financial Controller

24	KCA University	Human Resources Manager
25	Kenya Airways	Director
26	Kenya Commercial Bank, KCB	Branch Manager
27	Kenya Commercial Bank, KCB Head Office	Customer Service Manager
28	Kenya Commercial Bank, KCB Card Centre	Operations Manager
29	Kenya Commercial Bank, KCB-S&L	Branch Manager – S&L Mutual
30	Kenya Commercial Bank, KCB	Branch Manager
31	Kenya Commercial Bank, KCB	Sales Manager
32	Kenya Commercial Branch, KCB	Branch Manager
33	Kenya Institute of Administration, KIA	SPL
34	Kenya Institute of Administration, KIA	DD FA
35	Kenya Institute of Administration, KIA	Head of Human Resources
36	Planning Interiors	Managing Director
37	Safaricom	Head of Retail
38	Safaricom	Head of Enterprise Sales
39	Safaricom	Head of Department, Core Network Engineering
40	Safaricom	Head of MPESA
41	Safaricom	Head of Credit and Customer Sales
42	Safaricom	Head of Human Resources
43	Safaricom	Head of Department, Core Network Operations
44	Safaricom Ltd.	Head of Department International
45	Safaricom Ltd.	Head of Department Marketing
46	Safaricom Ltd	Head of Department, New Initiatives, NI
47	Safaricom Ltd.	Head of Facilities & Services
48	Serena Hotel, Nairobi, Kenya	Room Divisions Manager
49	Serena Hotel, Nairobi, Kenya	Unit Accountant
50	Serena Hotels	Sales Manager
51	Serena Hotels	General Services Manager
52	Serena Hotels	Group Purchasing Manager
53	Serena Hotels	Group IT Manager
55	Serena Hotels	Regional Accountant
56	Serena Hotels	Assistant Lodge Manager
57	Serena Hotels	Sales Centre Manager
58	Smart Connections	CEO
59	Standard Chartered Bank	Management Accountant
60	Steadman	Director
61	White Rose Drycleaners	Operations Manager

THE WINDSOR GOLF HOTEL & COUNTRY CLUB

	Management Role
1	Executive Director
2	General Manager
3	Financial Controller
4	Sales & Marketing Manager
5	Executive Housekeeper
6	Sales & Marketing Manager
7	Human Resources Officer
8	Assistant Front Office Manager
9	Assistant Manager Transport
10	Food & Beverage Secretary
11	I.T. Manager
12	I.T. Assistant
13	Electronic Support Technician
14	Executive Sous Chef
15	Pastry Chef
16	Hotel Nurse
17	Restaurant Manager
18	Security Officer
19	Golf Course Supervisor
20	Estate Manager
21	Machinist Supervisor
22	Front Office Head Cashier
23	Head Concierge
24	Hotel Stores Clerk Manager
25	Food & Beverage Supervisor
26	Food & Beverage Supervisor
27	Food & Beverage Supervisor
28	Junior Sous Chef
29	Junior Sous Chef
30	Head Butcher
31	Chief Steward
32	Security Supervisor
33	Security Supervisor
34	Electronic Support Supervisor
35	Kitchen Equipment Supervisor
36	Housekeeping Supervisor
37	Housekeeping Supervisor
38	Assistant Executive Housekeeper
39	Food & Beverage Supervisor Housekeeping Supervisor
40	Barista

THE WINDSOR GOLF HOTEL & COUNTRY CLUB

	Management Role
1	Membership, Golf, and Leisure Manager
2	Food & Beverage Manager
3	Golf Course Manager
4	Chief Security Officer
5	E-Commerce Sales Coordinator
6	Sales & Marketing Manager
7	Chief Engineer
8	Executive Secretary
9	Assistant Manager Golf-Administration
10	Hair & Beauty Manager
11	Financial Accountant
12	Guest Relations Officer
13	Food & Beverage Service & Sales Secretary
14	I.T. Assistant
15	Cyber Coordinator
16	Sales Coordinator
17	Health Club Supervisor
18	Head Telephone Operator
19	Head Receptionist
20	Banqueting Supervisor
21	Food & Beverage Supervisor
22	Food & Beverage Supervisor
23	Food & Beverage Supervisor
24	Food & Beverage Supervisor
25	Senior Sous Chef
26	Junior Sous Chef
28	Junior Sous Chef
29	Assistant Pastry Chef
30	Security Supervisor
31	Head Driver
32	Repair & Maintenance Senior Supervisor
33	Civil Works Supervisor
34	Masonry-Civil Works Supervisor
35	Housekeeping Supervisor
36	Housekeeping Supervisor
37	Housekeeping Supervisor
38	Housekeeping Supervisor
39	Food & Beverage Supervisor

THE NPI

	Management Role
1	Executive Director
2	Research and Programmes Director

HERS-SA

	Management Role
1	Chairman
2	Operations
3	Board Members (x4)

STRATEGIC RESPONDENTS

- Drawn from multiple sectors:
 - o Peace sector
 - o Education Sector- primary, secondary and tertiary
 - o Women in Development - Non-Governmental Organisations
 - o New Economics
 - o Social Entrepreneurship
 - o Foundations
 - o Public and Diplomatic Sector
 - o Industry and Telecommunications
 - o Private Sector
 - o Financial Sector

Appendix 4 – Sample Interview Letter

Email: Nyambura.Mwagiru@uct.ac.za

Monday 20th October 2008

Name & Surname

Organisation

Address

Dear Respondent,

RE: NYAMBURA MWAGIRU & NJERI MWAGIRU PhD RESEARCH: A KIND REQUEST FOR AN INTERVIEW WITH YOU AS A STRATEGIC RESPONDENT

We trust this letter finds you well.

It was a pleasure to speak with you over the telephone on *dd/mm/yyyy*.

As we had an opportunity to share with you, we are currently pursuing our PhD studies at the Graduate School of Business, University of Cape Town.

We are presently conducting our PhD field research in Nairobi, and it would be our honour and privilege to receive your perspective and views on our research topics. Our PhD inquiry is exploring the fields of Leadership, Dialogue, Gender, Knowledge & Peace-building.

As per your request, under cover of this letter, we have enclosed our PhD research questions for your perusal and reflection.

We are kindly seeking an opportunity to interview you, at your convenience, as one of our Strategic Respondents. We'd greatly value and appreciate one to two hours of your time, and we'll follow up on this request with a call to you.

Thank you for your attention to this communication.

With our kind regards.

Yours sincerely,

Nyambura Mwagiru

And

Njeri Mwagiru

The Peacebuilding Palette

